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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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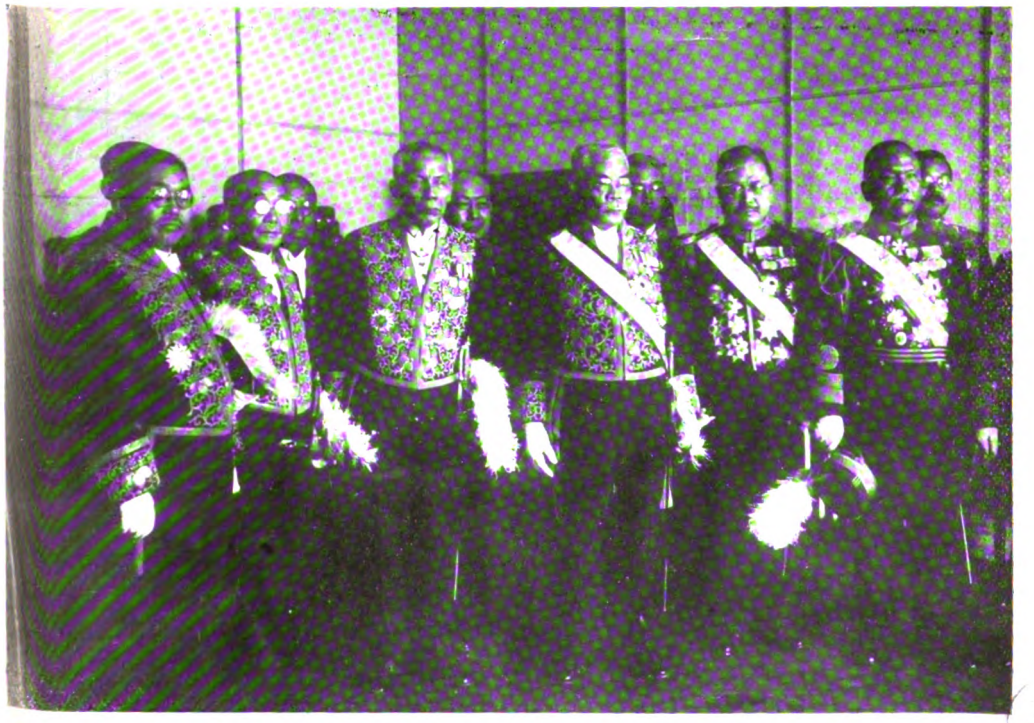
H. I. M. the Emperor reviewing the troops at the New Year's parade.



The Cabinet Ministers at the opening ceremony of the Imperial Diet.

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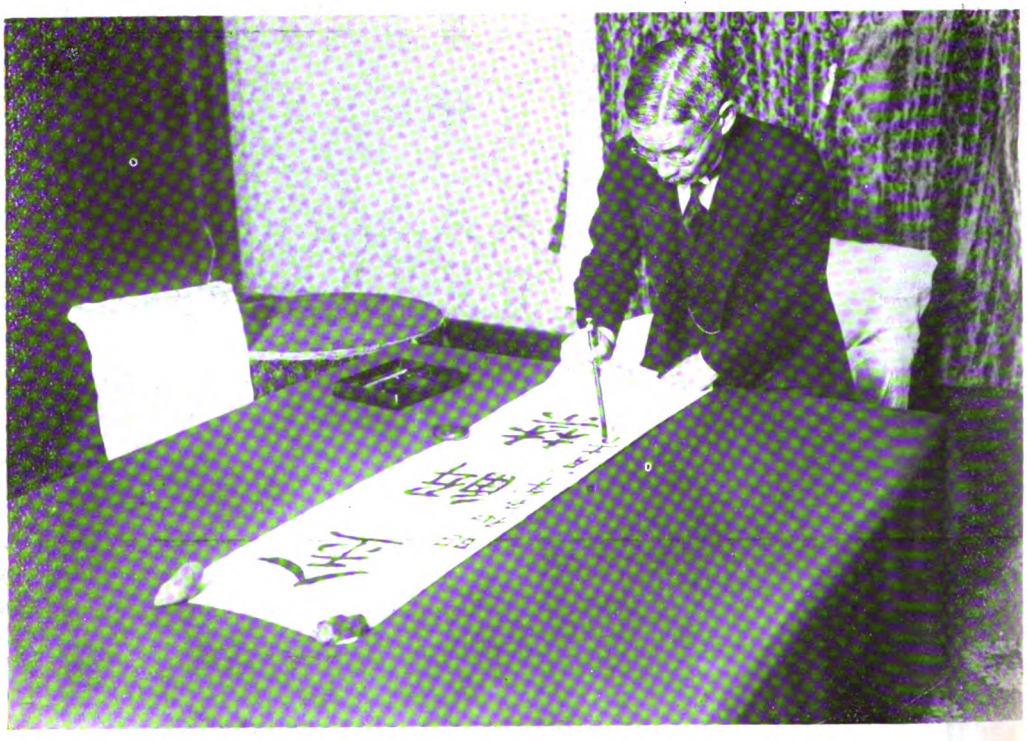
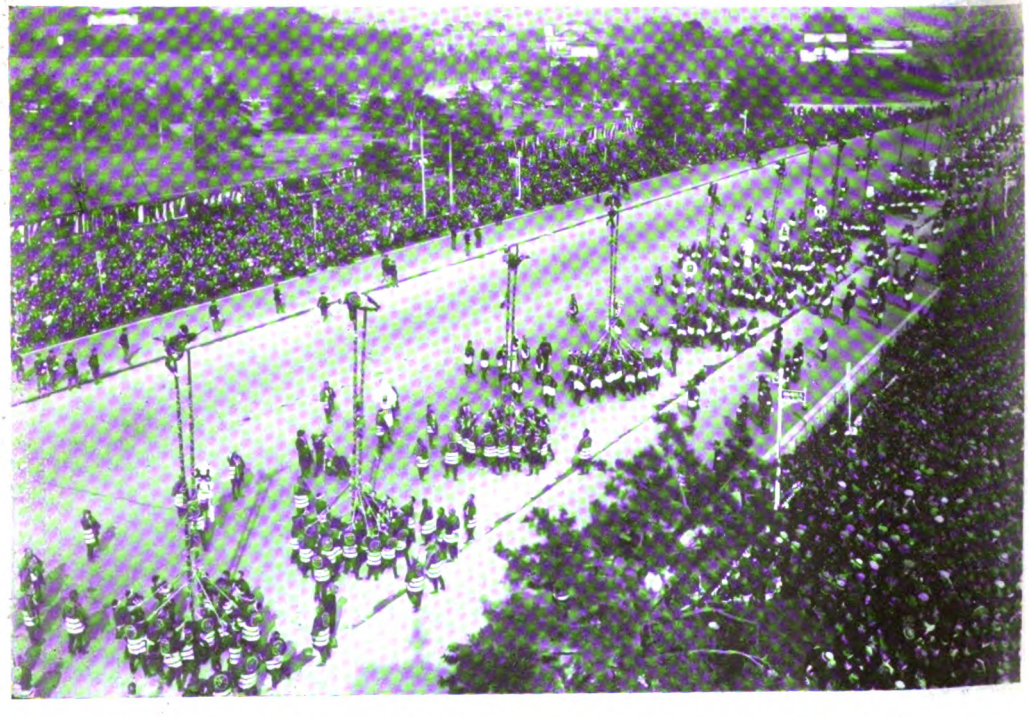


Finance Minister Mr. Inouye as a calligrapher.



The Dezome, or the New Year's parade of firemen held in Tokyo on January 6th.

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A Ski-ing place at Nosawa, Shinshu.

Drum beating in the street to announce the wrestling matches.

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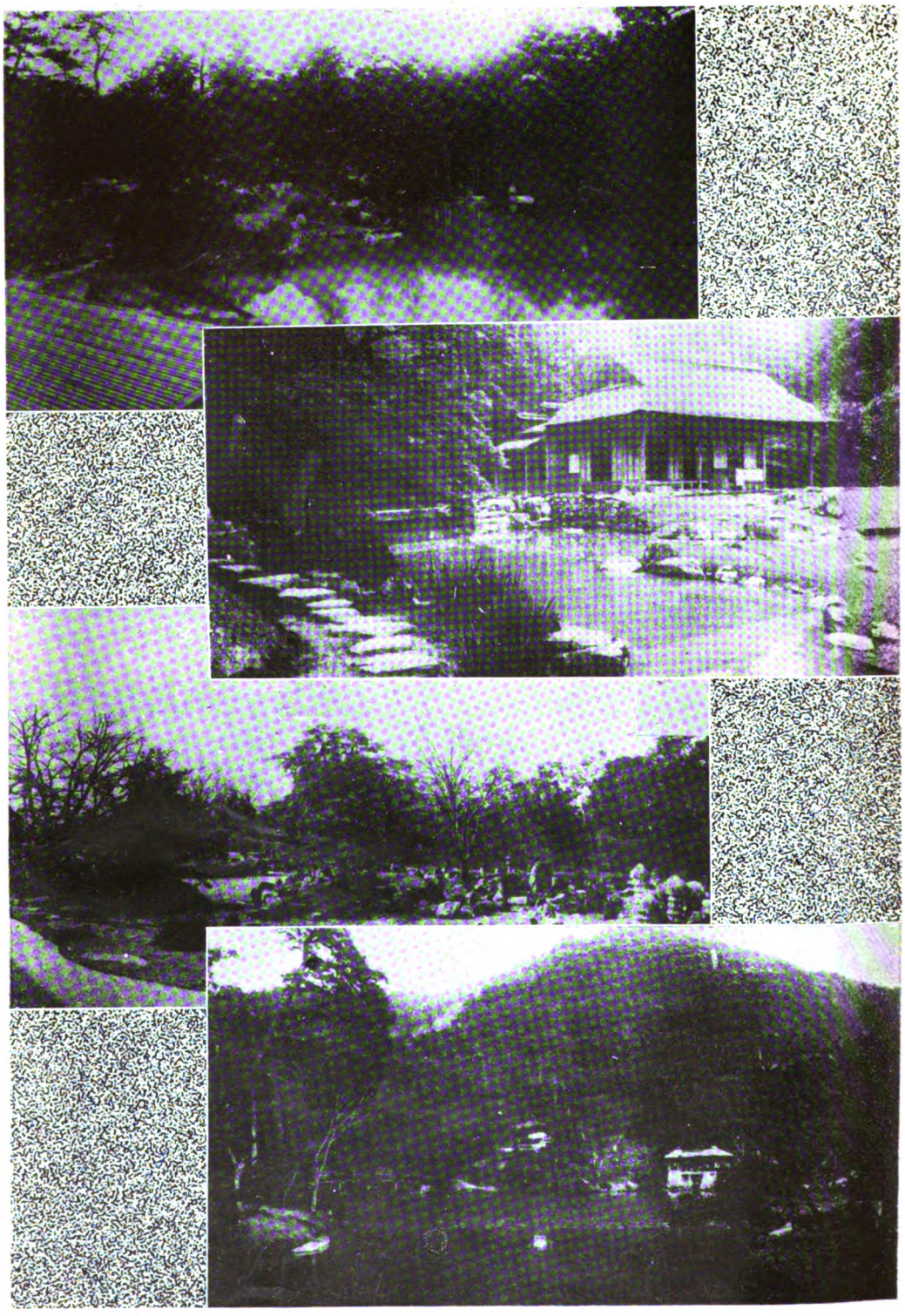

Three typical Japanese gardens in Kyoto
Katsura Palace Garden, Shokin-tei Nijo Palace Garden, Shugaku-in Palace Garden.

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TREND OF FOREIGN TRADE THIS YEAR

THIS year's foreign trade will distinctly mark how the economic world of Japan will be affected by the lifting of the gold embargo. In observing this year's foreign trade, every body speaks first of how the return of the foreign exchanges to par will regulate the condition of foreign trade. Fundamentally, recovery of the foreign exchanges is against export trade and in favour of import trade. From this viewpoint, we must consider the future of foreign trade as overcast with shadow. At the same time, however, we must not overlook a decline in commodities, which will stimulate export trade; and the dullness in business and the successful means taken for economizing consumption and encouraging home production will prevent an increase in import trade. It is, therefore, erroneous simply to look to the aggravation of foreign trade. After all, the question is how much decline will be shown in commodity prices by an advance in the foreign exchanges, and how much will be effected by official and private means to meet the lifting of the gold embargo? If it may be made sure in a measure, it would not be so hard to predict the condition of foreign trade for this year.

Some people think it certain that the marked improvement in the condition of foreign trade in the latter half of 1929 will have a reaction this year, since, on the lifting of the gold embargo, the exchange rates will reach par without fail. Is this quite a correct view? In 1929, down to December 10th, exports totalled 2,044,000,000 yen and imports 2,103,000,000 yen, each of which shows an increase over the same period of 1928, resulting in an excess of imports over exports only to the amount of 58,000,000 yen as may be seen from the following figures: —

(In Thousands of Yen)

	1929	1928	Change
Exports.....	2,044,925	1,849,878	195,047 inc.
Imports.....	2,103,416	2,052,954	50,462 inc.
Excess of im. over ex.	58,491	203,076	145,585 dec.

This marked improvement in the condition of foreign trade in 1929 was evidently owing to exporters hastening

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subsequent period to December 31st, 1929, and to bring out a new issue, preliminary thereto. This was duly effected and Mr. Jules Decroix, the French Minister to Denmark, was appointed from the end of November 1927 to the beginning of December, when, on the occasion of the departure of Dr. Nansen from Copenhagen, a farewell banquet was given by the Danish Government. Among those present were the Minister for Foreign Trade, the Director of the Royal Danish Theatre, the Director of the Royal Opera House, the Director of the Royal Danish Ballet, the Director of the Royal Danish Conservatoire of Music, the Director of the Royal Danish Academy of Fine Arts, the Director of the Royal Danish Academy of Music, the Director of the Royal Danish Academy of Architecture, the Director of the Royal Danish Academy of Engineering, the Director of the Royal Danish Academy of Agriculture, the Director of the Royal Danish Academy of Forestry, the Director of the Royal Danish Academy of Veterinary Medicine, the Director of the Royal Danish Academy of Dentistry, the Director of the Royal Danish Academy of Pharmacy, the Director of the Royal Danish Academy of Nursing, the Director of the Royal Danish Academy of Midwifery, the Director of the Royal Danish Academy of Physiotherapy, the Director of the Royal Danish Academy of Occupational Therapy, the Director of the Royal 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shipments against the lifting of the gold embargo, and to importers curtailing purchases abroad. This was more marked after July, when the Hamaguchi Ministry was formed, and became quite apparent from the end of November to the beginning of December, when official announcement of the date of lifting was made. Consequently, the balance of foreign trade continued in favour of this country even at the beginning of December, whereas in the normal year the contrary was the case from November. This favourable balance was principally on account of the growth of raw silk exports and the marked falling off of raw cotton imports to one-half of the amount for the same period, 1928.

For the first half, 1929 both exports and imports increased greatly, resulting in an excess of imports over exports to the extent of 280,000,000 yen. In the total to Nov. 30th, imports increased 63,000,000 yen over the same interval, 1928, and the exports gained much more, or 190,000,000 yen. These increases compared with those in the first half of 1929 show how exports increased and im-ports decreased in the second half, as mentioned below :—

(In Thousands of Yen)

	Jan. 1st to Nov. 30th, 1929	1st Half, 1929
Exports . . .	90,191	73,619
Imports . . .	63,025	119,927

Before we consider what effect the recovery of the foreign exchanges will have on this year's foreign trade it may be necessary to look at the volume of staple exports and imports in 1929. To see the staple exports which increased in volume in 1929 over the same period of 1928, raw silk increased 66,000,000 yen, cotton fabrics 54,000,000 yen, and silk fabrics 13,000,000 yen, besides which chinaware, hosiery goods, wheat flour, paper, tinned food, marine products, hats and caps and toys increased, too, while those decreasing are led by refined sugar with 7,000,000 yen, besides which only five staples fell off, namely, rice, beer, coal, matches and buttons. The increase was due for the chief part to the haste shown by the exporters in selling and shipping goods in expectation of a rise in the foreign exchanges, although another powerful reason is that the prosperity of trade in America required as much raw silk from Japan as ever, and the growth of the purchasing power of China and the South Sea countries kept the demand for cotton yarns and cotton fabrics in a favourable direction. The following table shows the value of some staple exports sent from Japan in the period January 1st to November 30th, 1929, and their comparison with the same interval in 1928 :—

(In Millions of Yen)

Article	Jan. 1st to Nov. 30th, 1929	Jan. 1st to Nov. 30th, 1928	Change
Raw silk.....	725.7	659.2	66.5 inc.
Cotton fabrics ...	382.3	327.7	54.6 "
Silk fabrics	136.7	123.4	13.3 "
Refined sugar ...	28.3	35.4	7.1 dec.

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Chinaware.....	34.3	31.7	2.6 inc.
Hosiery goods ...	33.4	30,8	2.6 "
Cotton yarns.....	24.5	23.9	0.6 "
Pap.r, etc.....	23 9	31.7	2.2 "
Wheat flour	25.8	20.8	5.0 "
Tinned food	24.2	21.7	2.5 "
Marine pro luct;	21.0	15.6	5.4 "
Hats and caps ...	16.6	10.5	6.1 "
Toys	12.6	10.1	2.5 "
Sugar	28.4	59.7	31.3 dec.
Coal	39.5	33.8	5.7 inc.
Sulphate of ammonia.....	44 5	34.2	10.3 inc.
Rice and unhulled rice	21.2	31.7	10.5 dec.
Woollen yarns ...	17.3	29.4	12.1 "
Woollen fabrics...	19.5	30.3	10.8 "
Crude India rubber	32.1	25.1	7.0 inc.

As to staple imports, raw cotton increased 55,000,000 yen, machinery 29,000,000 yen, peas and beans 10,000,000 yen, sulphate of ammonia 10,000,000 yen, and iron and steel, kerosene oil, wheat, coal and crude india rubber appreciably. These articles reflect little of the curtailed buying. Sugar decreased 31,000,000 yen, lumber 17,000,000 yen, oil cake 11,000,000 yen, rice and unhulled rice 10,000,000 yen, woollen yarns 12,000,000 yen and woollen fabrics 10,000,000 yen, showing doubtless the effect of the expectation of lifting the gold embargo, although there are some specific reasons assigned for the decrease in a few of these articles, such as the importation of rice lawfully restricted, oil cake was being supplanted by sulphate of ammonia and the production of sugar was increasing in Japan. Below are shown some staple imports in the period under review, and their comparison with the same interval of 1928:

(In Millions Yen)

Article	Jan. 1st to Nov. 30th, 1929	Jan. 1st to Nov. 30th, 1928	Change
Raw cotton.....	533.5	477.9	55.6 inc.
Iron and steel.....	147.0	137.2	9.8 "
Wool.....	95.1	104.6	9.5 dec.
Lumber	84.5	102.2	17.7 "
Oil cake	71.7	83.2	11.5 "
Machinery	112.2	82 9	29.3 inc.
Kerosene oil	31.6	28.2	3.4 "
Pease and bean..	70.2	59.9	10.3 "
Wheat	66.1	61.3	4.8 "

What effect have foreign exchange movements had on foreign trade? For 1926 the average exchange rate on America rose 15 per cent. over 1925, and exports fell off 261,000,000 yen, or 11 per cent. from 1925; and for 1927 the same exchange rate advanced 1 per cent., and exports decreased 52,000,000 yen, or 2.5 per cent. Thus, a rise in foreign exchanges restricted exports, although for 1928 exports increased 21,000,000 yen, while the exchange rate declined 1 per cent. and an exception to the rule was found in 1929. As to imports, they increased in 1925 and 1929, when foreign exchanges declined, but they decreased in 1926 and 1927, when foreign exchanges advanced. This was, however, caused by different things, such, as commodity price tendencies in Japan, and the price positions of the import goods here and abroad.

If it may be granted that this year's foreign trade will be generally ruled by fundamental principles, it may be argued that as the average exchange rate on America for 1929 was $47.825, it shows a difference of $1.175 from this year's estimated average rate of $49, and this difference means a rise of 2.4 per cent. this year over last. The export trade

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will be affected as much, resulting in a decrease in value, although not so much changed in quantity. Regarding import trade, it will increase as a general rule. Unless commodity prices here decline very keenly, therefore, exports will decrease in value, and imports will perhaps decrease somewhat owing to the trade depression and diminished purchasing capacity.

To be more concrete and particular, raw silk is very low at present, due to appreciation of the foreign exchanges and the unsteady condition of the American stock market. But exports of raw silk in the past few years show steady increase in quantity, although increased or decreased in value. Moreover, the American stock market reaction is considered by many as not much effecting the economic world there. If so, the demand forraw silk in that country would not be much diminished, although it may de- crease in value. The same may be said of silk fabrics. Some people are afraid lest the export trade with China should be depressed by an upheaval there. But there is no need to be afraid of this for in few instances has trade with China been ill affected by disturbances there. The question is whether the depreciation of silver will not restrict the purchasing power of South China and the South Sea countries. It may not be a mistake, therefore, to expect a decrease in exports of cotton yarns and cotton fabrics. Besides, a rise in the foreign exchanges and a reaction from the hurry to sell are to be expected as factors affecting the general lines of export trade, which will probably decrease under their effect.

About the import trade, raw cotton is the prime article to be considered. This article from January 1st to Nov. 30th, 1929, amounted in value to 55,-000,000 yen over the same interval of 1928, and in quantity the increase reached over 20 per cent. Buying was, therefore, not curtailed, and cannot be hoped to increase much this year. Even granting that it increases in quantity, it will most prabably decrease in value, seeing that the average price shows a fall of about 10 yen now from last year. The decreased rice crop in this country may make it necessary to import foreign rice; yet no great increase in imports can be expected, as the Rice Committee has decided to restrict importation of foreign rice this year, too. Sugar, wool, oil cake, lumber, woollen yarns and woollen fabrics, which decreased in 1928, cannot be expected to increase much this year owing to an economization in consumption. In short, both exports and imports will decrease this year; and exports will decrease more than imports, resulting probably in an increase in excess of imports over exports over 1929.

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MANCHURIA PAST AND PRESENT

By YOSUKE MATSUOKA

(Until recently Vice-President of the Manchuria Railway Co.)

(I)

MANCHURIA is often referred to in America and Europe as a potential battle-ground, the "Balkans of Asia"; and many writers have been fond of depicting this region as the scene of "the next world war." During the past few years, however, the mass immigration of Chinese into Manchuria caught the imagination of the world abroad, and consequently greater attention has been paid to the economic growth of Manchuria, which is, of course, the really important phase of the situation; and to this phase, I may be permitted to point out, Japan, in the midst of abuses and attacks, has quietly, but steadily, been directing her aims and efforts during the past two and a half decades. Japan cannot lose and has not lost sight of the vital consideration of her national security. It must be remembered that Russia at one time almost succeeded in capturing Manchuria, with Mongolia and Korea to boot, with Chinese connivance. History repeats itself and Japan remains justified in entertaining apprehension on this point; but even without consideration of this phase of the situation, Japan has sought to accomplish her aims largely by lending her best brains to the economic development of the country. The world is beginning to appreciate the fact that the past thirty years in Manchuria have shown a record of development which has probably never been equaled in the history of the world; and, fortunately, conditions are such that this record can be not only continued, but can even be greatly improved during the coming decades.

In order to reach a full appreciation of what has been done, and what is being done in Manchuria today, we should, I think, make a series of comparisons. For the first comparison one should go back to Manchuria in the days prior to the opening of Newchwang, or Yingkou, as an international port of trade. In those days, which, after all, were only seventy years ago, Manchuria was virtually a wild and unknown region, sparsely populated and out of touch with the modern world, except for such entirely unimportant trade in fur and the like as was conducted on the Siberian border. The Government in Peking

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MANCHURIA PAST AND PRESENT

By YOSUKE MATSUOKA

(Until recently Vice-President of the Manchuria Railway Co.)

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MANCHURIA is often referred to in America and Europe as a potential battle-ground, the "Balkans of Asia"; and many writers have found of depicting this region as the scene of "the next world war." During the past few years, however, the immigration of Chinese into Manchuria, the capital the imaginations of the world abroad, and consequently preoccupation has been paid to the economic growth of Manchuria, which is, of course, the really important phase of the situation; and to this phase, I may be permitted to point out, Japan, in the midst of abuses and attacks, has quietly, but steadily, been devoting her arms and efforts during the past two and a half decades. Japan can not lose and has not lost sight of the vital conservation of her national security. It must be remembered that Russia at one time almost succeeded in capturing Manchuria, with Mongolia and Korea to boot, with Chinese connivance. History repeats itself and its lessons in entertaining apprehension on this point; but even without consideration of this phase of the situation, Japan has sought to accomplish her aims largely by leading her best brains to the economic development of the country. The word is beginning to appreciate the fact that the past thirty years in Manchuria have shown a record of development which has hardly now been equaled in the history of the world; and, fortunately, conditions are such that this record can be not only continued, but can even be greatly improved during the coming decades.

In order to reach a full appreciation of what has been done, and what is being done in Manchuria to-day, we should, I think, make a series of comparisons. For the first comparison one should go back to Manchuria in the days prior to the opening of Mukden, or Yingkou, as an international port of trade. In those days, which, after all, were only seventy years ago, Manchuria was virtually a wild and unknown region, sparsely populated and out of touch with the modern world, except for such entirely insignificant trade in fur and the like as was conducted on the Siberian border. The Government in Peking

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not only did not encourage the development of Manchuria, but did everything to prevent it. The policy of forbidding the emigration of Chinese, for instance, to the area north of the Great Wall was enforced, and the last legislation in this respect was removed only in 1905. The Manchu rulers in Peking treated Manchuria as their Crown Land, separate from the rest of China, and held it as a country forbidden even to the Chinese.

The beginning of history, as far as Manchuria's contact with the world generally is concerned, dates from the opening of the port of Newchwang in 1860; but this was merely a slowly developing beginning, as even more than forty years after the opening of the port, its trade amounted to less than twenty million Haikwan Taels annually. This slow development was due to the fact that at that time rivers furnished the only means of transportation available in Manchuria. Newchwang, or Yingkou, being situated on a river, was advantageous for this kind of trade, but since railways have taken the premier place in transportation in Manchuria, this situation, involving waters which are frozen during the most important months of the year, has been a limitation for trade development on a large scale.

The development of Manchuria on the tremendous scale seen during the past thirty years has been due almost entirely to the appearance of railway transportation. The Russians furnished the initiative by building the Chinese Eastern Railway in the form of a gigantic T. While the Russians built their lines mainly with strategic considerations in mind, the location and direction of their lines admittedly suited them for commercial development, affording, as they did, one trade route running east and west with an outlet at Vladivostok and another running north and south with its terminus at Dairen. I mention this particularly because it seems to be quite evident that the further development of Manchuria must be accomplished by following the principle of this original scheme, which has proved to be so successful in the past, namely, the construction of lines of transportation running generally east and west and north and south.

While Russia must be given credit for having begun the development of Manchuria along modern lines, it was quite evident that Russia's work in Manchuria was of no benefit to the world at large, as the Russians employed the railway entirely for their own purposes, and the other nations had to continue to carry on their trade with Manchuria through Newchwang. This condition was changed, however, when Japan, after she had taken over the greater part of the southern branch of the Chinese Eastern Railway, opened this line to the use of the world,

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opened Dairen as a free port, and caused the opening of numerous trade marts throughout Manchuria, thus furnishing the impetus which has made this region a really important factor in world commerce.

At this time, namely, the years immediately following the end of the Russo-Japanese War, the wealth of Manchuria was potential rather than actual, and the prosperity of today, has been due to the work performed during the past twenty-odd years. The principal factors in this development have been the South Manchuria Railway and the presence of Japanese interests in Manchuria which have caused the Japanese Government to concern itself with the maintenance of peace and order there. While out of the twenty-eight ports and marts opened in connection with trade in Manchuria, twenty-four have been opened through the initiative of Japan, this in itself would have amounted to very little if it had not been for the fact that Japan also provided the two principal essentials for the development of international trade, namely, peace with safe and reliable transportation.

If we go back to the days prior to the advent of Japanese interest in Manchuria and compare Manchuria of that day with China Proper, we find that the former was still an undeveloped region of which little was known and from which the world received but a very unimportant trade. Compared with the rest of China, Manchuria remained rather a bandit-ridden, barren region about which China Proper knew little and apparently cared less. In China Proper one might already see much evidence of modern development in the shape of railways, ports, telegraphs, and the numerous other factors of modern civilization, while Manchuria was still practically a wild country. During the past thirty years Manchuria has not only caught up with China, but has in many instances passed China Proper. While in China Proper civil wars and other disturbances have caused practically complete cessation of industrial development and especially transportation facilities, and in some cases have resulted in the destruction of facilities already built, Manchuria has seen a constant march of construction and development. Harbin, where thirty years ago was one lonely Chinese house, is now a city of probably some four hundred thousand inhabitants. Dairen, a barren beach which had never been heard of, has become the second port of China. The Chinese population has doubled in the past twenty years and the foreign trade of Manchuria has increased from less than twenty million to over seven hundred and twenty six million Haikwan Taels annually. From being an unconsidered region of wild land which had been

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of no trifling significance to China — except in so far as it has forestalled Japanese enterprise through which the Middle Kingdom is likely to come under the control over the Chinese Manchuria has become in many respects the most prosperous region of China and now provides over a third of her foreign trade.

I hope I may be pardoned for referring to the fact that for this development Japan may justly claim a considerable share of credit. The activities of Japan in Manchuria have, unfortunately, been rewarded with some distrust from the very beginning. It is rather interesting to read, for instance, what Sir Alexander Hosie writes in December, 1900, when he says:

"Very gloomy views were expressed in some quarters as to the commercial future of Manchuria, owing to the invasion and occupation of part of the southern province by Japanese, in consequence of the war between that country and China in 1894-1895; but these views have been falsified by events, and Japan has become the principal market for Mukden products, and she is extremely and increasingly, and with considerable success, to push her manufactures where she now buys so freely. Since the war the trade of Manchuria has actually trebled."

Japan's part in the reconstruction after the Russo-Japanese War was the formation of the South Manchuria Railway Company and the rebuilding of the line which had been practically destroyed by the Russians in their retreat. Japan also made Dairen the modern port that it is today, relocated and rebuilt the city from Mukden to Antung, and fixed, and in many cases actually built railways for the Chinese which hereby vast regions were reached and opened for development. Japan's experiments and studies greatly improved the agricultural and animal products of Manchuria and caused Manchurian raw materials of various kinds to become well known commodities in the market of the world.

It is, of course, true that Japan's principal reasons for engaging in her various activities in Manchuria have been based on consideration for her own benefit, but, as a matter of fact, it is also entirely evident that other foreigners of the Chinese in Manchuria have benefited very materially from the presence of Japanese interests in those regions. Thus, the foreign resident depends for transportation of his imports and exports mainly upon the Japanese or Japanese built railway lines and on transport facilities provided by Japan. For the safety of his life and property he depends, in times of stress, on the Japanese military, who, though few in number, have in the past always guaranteed the protection which not only the Japanese but

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of no importance whatever to China—except in so far as it had furnished banner-men through whom the Manchu Dynasty in Peking could maintain its control over the Chinese—Manchuria has become in many respects the most prosperous region of China and now provides over one-third of her foreign trade.

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also the other foreigners and large numbers of Chinese rely. This was illustrated, for instance, at the time of the Kuo Sun-ling revolt, when large numbers of Chinese flocked into the Japanese railway zone and when the foreign population of Mukden admitted frankly that it had to depend for safety on the Japanese troops.

The foreigner in Manchuria also benefits through the fact that such necessities of modern civilization as sanitation, modern city building, hospital facilities and the like have been provided in Manchuria largely through the initiative of Japan, and the adequate control of plague and other epidemic diseases which formerly ravaged Manchuria, is due entirely to Japanese and Chinese coöperation.

It should not be forgotten, of course, that various foreign countries have directly or indirectly contributed considerably to the development of Manchuria. Thus Great Britain built the Peking-Mukden line, of which an important section is located in Manchuria, and British capital provided funds for the first loan obtained by the South Manchuria Railway Company, by means of which the great initial work of the company was done. The South Manchuria Railway Company, especially in the early days of its existence, depended upon the United tates for the purchase of most of its equipment; so much so, in fact, that the line even today is regarded as being practically a typical American railway. Russia built the Chinese Eastern Railway, and France contributed through furnishing most of the funds for such construction. As the world is gradually becoming aware of the progress which has been made in Manchuria and of the tremendous possibilities which exist for further development, there should be every reason to believe that foreign capital from various countries may find its way into Manchuria and contributed to the progress which is being made.

That various foreign countries have received their share of the benefits from the opening of Manchuria to international trade is best shown by trade statistics. I do not wish to bother you at this time with a very elaborate array of figures, and I shall, therefore, merely state that in 1898 British shipping to Manchuria was represented by 168 ships, totaling 161,000 tons, while in 1928 it had reached the total of 556 ships, totaling 2,700,000 tons. American shipping to Manchuria was represented in 1898 by four sailing vessels with a total tannage of 2,400 tons, but this has increased during the past thirty years to 127 vessels, totaling half a million tons, in 1928. The trade of Great Britain, as carried on through the three South Manchurian ports, totaled twenty

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million Haikwan Taels in 1928, while that of the United Stated totaled twenty-six and a half million during the same year. I might here mention that last year the United States sold goods in Manchuria at the rate of 80 cents gold per capita, while she sold in the rest of China less than 30 cents per capita.

The benefits which the Chinese have received from the opening of Manchuria should be too evident to need much description in detail. It is true that, unfortunately, one constantly hears complaints from the Chinese side as to the "exploitation" of their country by foreigners; and picture is drawn showing the unfortunate Chinese inhabitant being trampled under foot in the rivalry between Russia and Japan. As a matter of fact, Manchuria seems to me to have been extremely fortunate in that nearly all the initiative, capital and enterprise required for the opening of the country were furnished by outsiders. Thus, Russia, Japan and Great Britain, until a few years ago, built practically all the railways in Manchuria and furnished the funds for such, and the amount of actual cash which China has so far paid in return for the great net-work of railways which is the basis for its progress and for the prosperity of its rulers and inhabitants, is comparatively small. Without these railways and, more especially, without the outlets for Manchuria's products provided by the port facilities of Dairen and Vladivostok, Manchuria today would undoubtedly remain very little different from what it was in the days when Newchwang was the only port. The fact remains that, owing entirely to the development of transportation and the presence of peace, Manchuria has become today the most prosperous and orderly region of China, and the one which shows by far the greatest promise for the future.

It is also noticeable that while our Chinese friends may complain in words of the predominance of foreign interests in certain parts of Manchuria, they show by their actions that they have a very live appreciation of the benefits which they derive from the presence of such interests. The vast immigration of Chinese settlers from North China, especially Shantung, furnishes probably the best evidence. It is still more significant that the Chinese show a marked preference for the areas in Manchuria which are under Japanese jurisdiction. Thus, while the Chinese population in Manchuria generally has roughly doubled during the past twenty years, the Chinese population in the Railway Zone has risen from 9,000 in 1907 to 202,000 in 1927. In other words, while the Chinese population in Manchuria generally increased by two, it increased by over twenty in the zone administered

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by Japan. While there are roughly twenty-seven million Chinese in the 381,000 square miles of Manchuria, the Japanese area of only 1,400 square miles accommodates over one million Chinese. The reasons why the Chinese show this preference are very plain, namely, the advantages of modern improvements, small and definite taxes, good policing, etc. found under the Japanese administration.

When the South Mauchuria Railway Company was first established, the Chinese were offered an opportunity to subscribe to shares, but they declined to avail themselves thereof. Still the Chinese population of Manchuria benefits in a very considerable degree from the activities of the South Manchuria Railway Company. Thus, this concern employs more Chinese than it does Japanese, and while in the fiscal year ending March, 1928, it paid Yen 22,000,000 to its shareholders as dividends, it paid total wages amounting to Yen 26,450,000, of which 75 per cent was paid to Chinese. It must also be remembered that of the money paid to the Japanese employees, the greater part is spent for Manchurian produce and thus finds its way eventually into Chinese pockets. Furthermore, Japan is by far the greatest foreign market for Manchuria's produce. She not only transports the Manchurian farmer's products but buys a large share of them from him. If Japan today should close her railway and her ports in Manchuria and buy no further Manchurian products, Manchuria would face instant disaster.

While, as I have said, Japan's principal contribution to the development in Manchuria has been the provision of peace and means of adequte and safe transportation, it must, of course, also be evident that nothing could have been done without the presence of China's greatest asset, namely, her cheap, efficient and hard-working labour. With the assurance of peace and attracted by the great regions of uncultivated but rich soil, millions of Chinese recently have come into Manchuria from the northern provinces of China, particularly from Shantung. This immigration movement, coupled with the fact that about one-half of Manchuria's arable land remains as yet untouched, provides the principal factor for the further development of Manchuria. In order to take advantage of this unique condition, namely, the existence of vast undeveloped areas of rich wild land virtually contiguous to an inexhaustible supply of cheap and efficient labor, dependence must be placed on the same two factors that have made Manchuria what it is today, namely, peace and transportation. Today Manchuria possesses roughly 3,450 miles of railway line, of which about 700 are represented by the South

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by Japan. We have already referred to the treaty between Japan and China, by which the Japanese obtained the right to construct railways in China. There are also other signs that show the progress of the country, namely, the adoption of modern improvements, and the spread of liberal political opinions, so far as the Japanese are concerned.

When the South Manchuria Railway Company was first established, the Chinese were opposed to subscribing for shares, but after they had to avail themselves of the railway, still the Chinese population of Manchuria began to increase very considerably, and from the statistics of the South Manchuria Railway Company, it is clear that this company pays a dividend of 7 per cent. Even if we take the average dividend for the first seven years, it will be found that the dividend was 6.5 per cent. In this way the Japanese obtained the confidence of the Chinese people, and the profits of the Japanese company, the greater part of which were derived from the Chinese, were invested in the country, and thus finds its way eventually into Chinese pockets. Last year, Japan's trade by far the greatest for an export for Manchuria is produce. It is not only transported through Japanese ports, but Japanese vessels carry the produce from Dairen to Japan. Of the 1,500 miles accommodated over by railway in China. There are also other signs that show the progress of the country, namely, the adoption of modern improvements, and the spread of liberal political opinions, so far as the Japanese are concerned.

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Manchuria Railway—about 1,100 by the Chinese Eastern Railway—are about 1,650 are under Chinese control. Of the last mentioned some have been built by Japan as with Japanese capital for China as the Chinese money was, but several important lines have been built by the Chinese themselves and with Chinese capital and, in fact, throughout the whole country the Chinese gradually are constructing their own railways, usually single tracks, of light limits, widening their streets, building bridges, and in fact furnishing one of the most striking contrasts with the rest of China where, unfortunately, more than a half century has been spent during the last few decades. This condition in Manchuria is, of course, due to the fact that the Chinese have been able to copy from the Japanese developments as they have to a great extent benefited from Japanese instruction, but nonetheless the conditions existing in many sections of China, and similar development could have been carried on in the rest of China if peace and order had existed there. Manchuria should furnish the rest of China a striking example of the wonders which may be accomplished by means of Chinese patience and energy if this be all wed to work peacefully and without disturbance

Just as the possession of railways [illegible] Manchuria has been of great benefit to the Japanese [illegible] so the railways in China proper will soon be regarded by the Chinese as most necessary to the prosperity of the country and the latter will be forced to adopt some such policies as the railways are [illegible] by Japan in Manchuria. One hears a great deal of talk about railways in China and Japanese, as a matter of fact, [illegible] Manchuria [illegible] Japan [illegible] in the develop-

Manchuria Railway system, about 1,100 by the Chinese Eastern Railway, while about 1,650 are under Chinese control. Of the last mentioned, some lines have been built by Japan and with Japanese capital for China and are under Chinese management, but several important lines have been built by the Chinese themselves and with Chinese capital, and, in fact, this development, where one sees the Chinese gradually constructing their own railways, tramway systems, electric light plants, widening their streets, building towns along modern lines, etc., furnishes one of the great points of contrast with the rest of China where, unfortunately, more destruction than construction has been seen during the last few decades. This condition in Manchuria is, of course, due to some extent to the fact that the Chinese have been able to copy from the Japanese developments and have to a great extent benefited from Japanese instruction, but somewhat similar conditions obtain in many other parts of China, and similar development could have been carried out in the rest of China if peace and order had obtained there. Manchuria should furnish the rest of China a striking example of the wonders which may be accomplished by means of Chinese patience and energy if this be allowed to work peacefully and without disturbance.

As a matter of fact, the absolute necessity of peace and order for the development and prosperity of any region, and the fact that order accompanies the railways, is demonstrated by a comparison between those parts of Manchuria which are served by railways and those which are not. Thus, one finds that in the Japanese railway zone order prevails and, as a consequence, even the Chinese find it preferable for business and residence, much in the same way as they seek shelter in the foreign settlements elsewhere in China, and even in the Chinese railway areas better order is found than where no railways exist. In fact, in the regions where no railways are found and even in the areas but little distant from the railway lines, banditry is rife in many places to such an extent that it is dangerous to travel without an escort.

Just as the presence of the existing railway lines has been responsible for the development of Manchuria in the past, so it is evident that additional railways must be created in order to carry on further development, as the point will soon be reached when immigrants will have saturated the regions now made available by railway transportation. One hears a great deal of talk about railway rivalries between China and Japan but, as a matter of fact, common sense will show that there is little cause for such fears. Japan is interested in the develop-

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ment of Manchuria so that she may draw on that country for raw materials, which she may turn into manufactured products, and which she may sell to a steadily increasing Manchurian population. She has repeatedly declared that she has no political ambitions in Manchuria; and proof of this, if proof be needed, lies in the fact that Japan has for years past encouraged the immigration of Chinese into Manchuria. Every additional Chinese inhabitant of Manchuria makes that region that much more Chinese, so that if Japan had political ambitions she would be opposed to the immigration movement. On the other hand, every Chinese immigrant entering Manchuria becomes a producer of raw material and a potential purchaser of manufactured goods, and for this reason it is to Japan's interest that immigration be encouraged.

In order to open regions on which these immigrants may settle, new railways must be built. So long as these new railways are built for the purpose of opening new regions rather than for the purpose of merely interfering with and competing with established lines, it would seem immaterial who builds them as long as they are well built and properly and efficiently managed. The increase of production in Manchuria is mounting so rapidly that it is inconceivable that any wisely located lines can suffer from lack of traffic. In fact, it is more likely that the railways may have to call on one another for assistance than that they will suffer from competition.

Furthermore, the fact must not be overlooked that all railways must, to be of any service whatever, lead to some adequate port, so that the construction of new railways in Manchuria must always be governed by the existence of modern ports or the possibility for the establishment of such at points which are advantageously located geopraphically. At present the bulk of Manchuria's produce must be carried through two major ports, namely, Dairen and Vladivostok. Minor ports, such as Antung and Yingkou, may be improved but cannot be counted on to afford much of a solution of the problem as to how may be handled the vast amount of Manchurian produce which will call for transportation, when the present population of Manchuria, about twenty-seven millions, shall have risen to the seventy-five millions who can easily be supported on Manchurian territory. Once the now unused areas shall have been opened by the provision of adequate transportation, it is evident that additional railway and port facilities must be provided; and, when one considers the vast increase of produce which is almost certain to come about, Manchuria will seem like a tremendous bottle whence great quantities of fluid

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are trying to create the market in a day, therefore, by force.

It would also seem to be desirable to promote by some such means as these a migration of the population from the congested districts of the agricultural regions to the sea-shore, so that the local farmers may be able to find a ready market for their products. Possibly, with the improved transportation facilities which would be afforded by the railroads, the products of the woods might also be profitably marketed in the interior. This, for instance, is the way Japan would be able to utilize the Korean coast, which now serves as an outlet for the vast resources of that country which are soon to be opened to the world's commerce. At present Chosen's trade with Japan consists from the products referred to will, if such a policy is adopted, reach the enormous total of—(Yen) 100,000,000 in the near future. Accordingly, a much greater population will be necessary in the rural districts in order to produce as large crops as are required in the future. The problem of transportation would thus be solved, as the farmers may be induced to settle in the interior, and the products can be marketed at the nearest seaport. Moreover, the fishermen would have developed the industries of the coast, so that the mere fact of the existence of the railroads would not necessarily take away the laborers from the farms. Under the present system of transportation, however, the farmers are induced to leave the interior and settle on the coast, where they can find a market for their products. Thus, for instance, the people of Nagano Prefecture, which is the largest silk-producing district in Japan, are trying to create the market in a day, therefore, by force.

It would also seem to be desirable to promote by some such means as these a migration of the population from the congested districts of the agricultural regions to the sea-shore, so that the local farmers may be able to find a ready market for their products. Possibly, with the improved transportation facilities which would be afforded by the railroads, the products of the woods might also be profitably marketed in the interior. This, for instance, is the way Japan would be able to utilize the Korean coast, which now serves as an outlet for the vast resources of that country which are soon to be opened to the world's commerce. At present Chosen's trade with Japan consists from the products referred to will, if such a policy is adopted, reach the enormous total of—(Yen) 100,000,000 in the near future. Accordingly, a much greater population will be necessary in the rural districts in order to produce as large crops as are required in the future. The problem of transportation would thus be solved, as the farmers may be induced to settle in the interior, and the products can be marketed at the nearest seaport. Moreover, the fishermen would have developed the industries of the coast, so that the mere fact of the existence of the railroads would not necessarily take away the laborers from the farms. Under the present system of transportation, however, the farmers are induced to leave the interior and settle on the coast, where they can find a market for their products. Thus, for instance, the people of Nagano Prefecture, which is the largest silk-producing district in Japan, are trying to create the market in a day, therefore, by force.

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are trying to escape through an altogether inadequate outlet.

It would also seem to be evident that new ports should be provided in such a manner that may bring the products of regions in the interior to points on the sea involving as little land transportation as possible, while such transportation facilities should, of course, be located in such a manner that they will be as close to the eventual destination of the goods produced as is possible. This, for instance, is the reason why Japan wishes to see a port on the Korean coast which may serve as an outlet for the vast regions of fertile country which have been and are about to be opened north and west of the present Changchun-Tunghua Line. Goods from the regions referred to will, if such a port be provided, reach their eventual markets—of which Japan is one of the most important—by a much shorter route than is now available. As the prices of commodities, such as beans or wheat, are fixed in the world market, and buyers consequently are governed in their purchases by such prices, the cost of transportation works against the producer, so that the more it costs to bring the produce from the fields to the purchasing country the less the farmer gets for his products. Furthermore, the more cheaply Manchurian raw products may be delivered to the countries which use them for the production of manufactured goods the greater will be the purchases of such productions and the greater the markets to which the Manchurian farmer may sell his produce.

As a matter of fact, in Manchuria, Japan, China and the world in general want exactly the same thing, namely, prosperous and rapid development; and the means by which this may be accomplished I have tried to describe above, by showing that the factors which have worked the miracles of the past few decades, namely, peace and adequate transportation facilities, must remain the principal factors for further development. It would seem evident that under the circumstances the one thing which is needed is coöperation, so that the next few decades may build upon the foundation which has been so successfully laid during the past thirty years and make Manchuria not only the most prosperous region of China but also an example for the rest of the country.

(The above is the substance of a paper read before the Third Biennial Conference of the Institute of Pacific Relations, held at Kyoto in November last.)

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A LYRIC PAINTER

By ARIEL

ART is the most consummate emergence of the Divine in human life. It takes form in human creation, in life and conduct no less than the work of the artist specially so called. The three outstanding elements and essentials of all true art are Truth, Beauty and Goodness. In so far as any life or character or work fails to manifest these primal facts of reality, so far does itlack the quality of art. By setting, composition, touches of colour and suggestion, the painter, the poet or the musician opens the mind to unutterable reality.

Japan has had many such artists, especially in the sphere of painting; for in Japan the eye responds to the mind more expertly than any of the other senses. Among such artists one of the foremost was Harunobu who flourished in the middle of the 18th century. He may be taken as an incarnation of Japan's best in pictorial art. Our greatest master of the magic line, he gave it a significance that reveals its unrivalled power of suggestion. He showed how just a curve may be divine. It may be seen in a gleaming, pensive neck emanating beauty, or a delicate hand vibrating with mystery, or a smile that penetrates the soul: a scene, perhaps, of alluring content, or a situation involving dramatic interest; but it is always a line rich and supple in its pliable harmonies, synthetic and dreamy as the string on a violin under a master hand. Retired from the glare of day, and the flashing lights of active life, this art is of the fairy twilight whence mystery passes through magic casements, or under eaves that whisper to the patter of rain in May or June. It is a world free to be good or bad, gay or sad, as time goes on taking man in its stream. All this one may perceive in such pictures as Osen and Kikunojo. There Harunobu gives the god paws and a tail, to bring him down to the level of the animal in man; and oue feels that Osen, in spite of her beauty and the virtue her name implies, must have something of the godly quality: it is the old Buddhist idea that what is in man must be in the gods; and so repugnant to the ideas of Jesus. Thus Harunobu plays with the superstitions of the time, but in a manner highly contributory to art. All his art suggests something beyond the limitations of time and sense; he loved dreams of fairyland, an old love of the artists of all lands. The same may be seen again in his picture of Osen and Ofuji.

Harunobu produced a great number of small square prints, among which is one entitled *Ushi-no-toki-mairi*, or A Midnight Prayer of Sinister Purpose,

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implying the old pagan notion that gods may be found to back every motive of the human mind. The idea is that since the world is so full of nu nber of things, as Stevenson used to say, one god could not have been responsible for all; and so the evil have their deities as well as the good: it is of the dualism of life. This is a picture that deals with lost love's revenge; it takes us into the temple grounds at dead of night, where a hooting owl symbolizes the demon in the woman of the piece, whose heart is burning with vengeance. With her impossibly-tiny hammer she relentlessly drives her forty-eight nails into the face of her enemy's picture fastening it to a tree. This round-faced lady, with head sloping towards the crown, is typical of the artist at this period.

Harunobu made painting approach more nearly to poetry than did any other artist of Japan. His pieces always have about them a lyrical glow and fervour that secures for them a personal or individual distinction in the interest of great art; for art only too often lacks in lyrical expression. The world always wants the art that springs direct from the heart, like a refreshing water-spring. The art of Harunobu partakes more of dream and reverie than of dark realism: his matchless skill is revealed in the ability to achieve this lyrical quality even in a piece depicting vengenace. It is an art akin to poetry, in that it is of timeless things. It takes the mind into a fairy world, such as Shakespeare loved, a world where things impossible to our world may happen, and yet somehow seem right and true.

No less is Harunobu's great power seen in the piece *Setchu Aiai-kasa*, or Sharing an Umbrella, done somewhere about 1770, a few years after the pieces mentioned above. In composition and colour this must be considered an advance on his previous art, and it is all the more representative for that. Its striking contrasts of black and white may be regarded as fundamental to his manner and effect. It was at this period that he won great triumphs in *ukiyo-e* pieces, using uninked blocks to give figures relief, an art reaching perfection between 1769 and 1771. Harunobu doubtless received useful suggestions from the technique of Haritsu Ogawa in the art of embossed colour; there were indeed many examples of such hand work; but the art of painting in this form and manner owed its creative impulse to Harunobu.

His *Furyu Rokassen*, or Six Master Poets, reaches the zenith of his lyrical mastery of the brush, affording him just the theme he loved. What more delightful inspiration to the artist than to take texts from the poets! Harunobu's first inspiration comes from the poet Narihira, whose poem he has

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written on the picture to interpret it:

There is no moon—Spring?
'Tis not the spring I knew of old:
I only am unchanged!

We see a young woman affected with gentle melancholy, gazing at plum blossoms under the moon. The woman is idealized, a woman whom all lovers cherish in their memory of her refusal. She is of a world where poetry lifts above all sordid reality. No painter approaches Harunobu in the art of giving grief an accent that leaves it illusive and beautiful. There must be something to lift life above the sadness it begets,

It was but natural for Harunobu, who loved the poets, to take their masterpieces as his text. His pictures are poems taking colour and action; in him lyrical abstraction becomes real and life-like. His study of autumn poems is particularly delightful. One of these has a woman dimmed by a silken October mist, poring over a story book; another woman in the picture gazes out across a sea which autumn has calmed and softened. But it is a dream sea, such a lovers can tread and cross with dry feet. The figures in this picture are dwellers in Elysian fields unlimited by space and time; their faces beam with perpetual youth, like the figures in the Theocritic idyls; yet not unmixed with joy and melancholy.

Nor are these all of Harunobu's lovely mowen: they appear again in his picture set to the music of Ki-no-Tomonori's poem on the plovers, the most romantic of life's travellers. The snow scene here is inimitable. One of the women is listening to the lone cry of the plovers flying homeless over the waste of waters, yet a sea not without rythymic sweep and profound immensity. As an *ukiyo-e* piece it is no less successful. Wonderful women these, in their drapery of vermillion, red ochre and purple.

The lyricism of Harunobu's art becomes all the more interesting when we remember its achievement was more than a century and a half ago. Beauty, like a precious jewel, knows no change: it was the same then as it is now, guileless and unerring in its instincts and achievements. Yet it is not without the natural accents of its time and place; for the art that is incapable of expressing the ideas of the age, and using contemporary material, is never great art. If true art be of all time, it is none the less an expression of its own period. Harunobu's art is instinct with the very gusto of the day, true to local ideas and colour, including even what the artist may not himself have believed, but which none the less molded the contemporary mind, In scenes trivial, in episodes of old and new, the artist was true in every detail and suggestion. The old woman climbing the tedious temple steps to utter her one hundredth

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prayer is mankind wrestling with the angels: abstraction is divinely personified. Possibly Harunobu acquired some of this spirit, so gentle in its treatment of the eternal feminine, from the painters of China where wood printing was an ancient art.

It is obvious that Harunobu's is an art that realizes the necessity of technical limitation, without betraying any sense of spiritual restriction or hindrance. So much of modern art appears to imply that freedom means formlessness: the artist in work as in life should do what he likes rather than what he ought, which is not freedom but licence. Just as the human being cannot appear in any other form than what nature gives, so all human art must be limited to this form. All art has to be subject to the laws of form in order to be art at all. But though the form is limited by conditions of time and space, the spirit is free to create therein symbols of truth, beauty and goodness, which themselves are not symbols but facts of life, and of all creation. Art is none the less alive and human because it conforms to the laws of creation. It must have body and form if it is to have life and meaning.

It is believed that Harunobu's working years were only five, if he died in 1770. What a marvellous achievement in so brief a career! His best work was done probably between 1768 and his death, culminating in his pieces on Humanity, Justice, Courtesy, Wisdom and Fidelity, in which colour and well-focussed composition manifest consummate skill in praise of nature and the eternal feminine.

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THREE TYPICAL JAPANESE GARDENS

THE history of Japanese gardens shows their characteristic features to be different according to the taste and tendency of the respective periods; and it is interesting to note that those of every age tell some aspect of its human life. Those existing in the early part of the Yedo period reflect the life of the upper classes at that time, who at last had become free from the long civil wars and were enjoying peace.

To classify broadly the gardens of that period, as to form, they may be divided first into gardens for the sake of gardens, and second, gardens for the of sake of buildings; and the latter may be sub divided into parlour-gardens and tea-gardens.

In the first class the whole of the ground was made a garden, with the tea-houses and other buildings as belongings, the Garden of the Katsura Palace and the Tea-House Garden of the Shugaku-in Palace being the best examples. The parlour-garden made the buildings the main thing and the garden secondary. The beauty of the former is enjoyed by strolling down its paths, while the whole view of the latter is appreciated at a glance. These grandens must, therefore, well harmonize with the buildings. One of the best examples is the *Rinsen* of fine stones, built at the Nino-maru of the Nijo Palace. Lastly, the Tea-Garden must be one attached to the tea-room; and being laid out on the principle of quietness, must be partly for enjoyment and partly for practicability. Even this was somewhat different according to period, or to Rikyu, Oribe, Enshu, Sowa, Sohen and Fumai, who lived in different ages.

The garden of the Katsura-Rikyu (the Katsura Palace) here mentioned was made by Toyotomi Hideyoshi in the Tensho era (1575-1591) for Imperial Prince Tomohito. He ordered Kobori Enshu to design it, and Enshu accepted the order on condition that no labour and expenses should be spared, the finishing of the work not to be hastened, and the Taiko should not come to inspect it before it was finished. So did Enshu design and make the garden, as goes the famous story, thought it is incredible; for in the Tensho era Enshu was still a child and too young to design a garden; but it may be that later in the Kanyei era Enshu rebuilt the garden, when the Palace was erected. The special feature of the garden is that it was made entirely by human skill, and the hills, ponds and rivers are made as intended by the designer. No gardeners of to-day could make a garden more skilfully, showing each part different from the other. Of

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the photographs mentioned here, the one taken from the *Otsukimi-dai* (the Moon Viewing Hill) shows two isles in the east and tbe south, and commands a distant view of the Shokin-tei (a pavilion) in the trees. Besides, there are other pavilions such as the Geppare, Shoka-tei, Shoi-tei and Enrin-do, in the last mentioned of which were the images and tablets of the successive generations of the Imperial prince's family. Benches of the fylfot shape, often imitated later by tea-makers are placed on the islets and the hills. Each pavillion is independent of the other. Still all are skilfully connected at the same time by organic passages. In other words, one great garden is made by the connection of many pavillions. It is enough to enable one to imagine the village life of the age. Another photograph shows the neighbourhood of the Shokin-tei, taken from the north. The stone bridge looking small on the left side is about three *ken* in length, said to have been presented by Samanosuke Kato. There is at the western corner of it a place for rinsing or washing hands with pond water, there being no basin placed near the water, but pieces of stone are set for it, a technique quite like the taste of Enshu. This place is called the *Nagare-no-tearai*. This garden has many other famous objects such as the Oribe, Sankaku-yukimi, Sanko and Mizubotaru Lanterns, the Kamagata and Nijumasugata water-basins and stepping-stones of the Enshu-koshin type, formed chiefly of steps of about 30 *shaku* in length, before the vestibule.

The Shugakuin-Palace

Formerly, the Upper, Middle and Lower Pavillions in the garden of the Shugakuin-Palace were independent of it. The gardens of the middle and lower pavillions are of the *shoin* type (the parlour type, and the garden of the upper pavillion of the *kaiyu* type (the excursion type). The photographs mentioned here are all of the garden of the upper pavillion. This garden has a big pond excavated at the foot of Hiyei Mountain. There are five islets in it, of which the two bigger ones, having each a house, are connected with the shore by a bridge. Around the pond there is a passage. As a garden of the kind, the design is comparatively simple. It was planned by the Emperor Gomizuo. The Rin-untei commands a view of all the rivers and mountains of Kyoto. One of the photographs represents a view looking down the islets and the beautiful soft shore. Another photograph shows the Chitose Bridge built between the two bigger islets, in the Bunsei era (1818-1829), by Governor Naito of Kyoto, at the right and the Kyusui-ken, one of the houses erected on the islets, at the left. The Lower Pavillion has fine stone-lanterns of the sleeve type,

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the Middle Pavillion those of the tower type and the Upper Pavillion those of the mountain-temple, water-full-viewing and hut types.

The Nijo Palace

The garden of the Nijo Palace is said to have been designed by Kobori Enshu. It has fine rocks in the south-west of the O-hiroma and the Kuro-shoin. The pond is kept filled with water, and no trees were planted. When compared withd the Kokei Garden of the Honpa-Hongan Temple, it is more delicate and finer in rocks, which seems to suggest that it was made at an age much later than the former. The many flat stones on the pond-side are rather unsatisfactory. These were perhaps placed there later by some one. The pond was once empty, but afterwards, it got water again from the moat by means of a water-fall raised by a motor-pump. The photograph is perhaps one taken while the pond was still empty.

THE RED CROSS WITH of JAPAN

Commissioners Chosen by the International Nurses' Association.—The Japan Red Cross, in accordance with the request of the International Nurses' Association, has recommended to it the following Japanese corresponding commissioners :—

On matters relating to the education of nurses :

Miss Y. Inada, Vice-Supervisor of Nurses of the Japan Red Cross Society.

On matters relating to public nursing:

Miss M. Saito, Matron of St. Luke's International Hospital.

On matters relating to visiting nurses:

Miss K. Ichino, President of the Tokyo Visiting Nurses' Association.

On matters relating to the nursing of mentally deranged persons :

Miss I. Inagaki, Matron of the Hospital of the Medical College of the Tokyo Imperial University.

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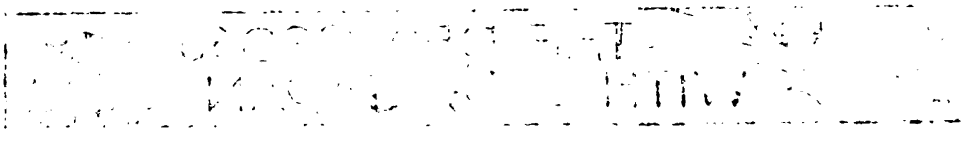

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THE YEAR OF THE HORSE

THE [illegible] cycle of twelve years) is divided into twelve portions which are called *Junishi*, or twelve zodiacal signs. These are represented by the Rat, Bull, Tiger, Hare, Dragon, Serpent, Horse, Goat, Ape, Cock, Dog and Boar, in which order they return to the year. As this is the year of the Horse, something about the horse may be of interest.

Shimme (Sacred Horses).—Horses have been offered to god by their devotees since old times. The sacred horses are called *Shimme*. This custom is still observed at the Great Ise Shrine and the Nikko Temple, etc. In the feudal days horses were used by the Japanese as a means of spirit communication. This produced the custom of *Shimme*. Instead of living horses, wood or horses were often presented.

Ema (Votive Tablets).—Instead of living horses, pictured horses were offered to gods, which is the origin of the *Ema*. Nowadays, rather than horses were depicted afterwards, which is original from *Ema* was [illegible]. The last true *Ema* was one of a black horse by Kobayama Motonobu, one of the greatest artists in Japan; it is in the Sanso Temple in Tokyo. Later, the tablets were made means of advertising fine arts; and calligraphers, painters, [illegible] sculptors, wrestlers and others offered tablets to the temple as announcements of their [illegible] art. Japan is so much crowded the tablets that they pointed [illegible] are enthusiastically and with a deep [illegible] of honour than those of to-day, [illegible] pompous tablets are now shown in the Exhibition of the Imperial Academy of Art. There are, therefore, many masterpieces found among the tablets in the Sanjusangen Temple of Tokyo and the Kitanotenjin Temple of Kyoto. These are Buddhist temples, but among the Shinto shrines, the Kitano and Itsukushima Shrines are noted for the possession of such tablets. Formerly many tablets are said to have been removed from the ceiling of the Tokonoma or the Kofukan Temple, Nara. These perhaps belonged originally to the Daikon-do and the Saikon-do of the same temple, which were destroyed by a fire in the Kyoho era (1716–35), and were rebuilt and [illegible]. Though these are interesting in various ways they are not yet [illegible].

Kake (Horse Pictures).—Horse pictures are fashionable as old times as much as they are to-day, although the object was different. They commenced in the reign of the Emperor Nimyo (850–857) and are still held even to-day. Twice a year, on May 5th and May 15th, each has a different ceremonies. A horse race called Kamo is held every year on December 17th in Nara

THE YEAR OF THE HORSE

THE *Eto* (the sexagenary cycle) is divided into twelve parts, which are called *Junishi*, or twelve zodiacal signs. These are represented by the Rat, Bull, Tiger, Hare, Dragon, Serpent, Horse, Goat Ape, Cock, Dog and Bear, in which order they rotate yearly. As this is the year of the Horse, some facts about the horse may be of interest.

Shinme (Sacred Horse). — Horses have been offered to gods by their devotees since old times. These horses are called *Shinme*. This custom is still observed at the Great Ise Shrine and the Nikko Temples. In the feudal days horses were used by the Japanese as a means of spirit communication. This produced the custom of *Shinme*. Instead of living horses, wooden horses were often presented.

Ema (Votive Tablet).—Instead of living horses, pictures of horses were offered to gods, which is the origin of the *Ema*. But other things than horses were depicted afterwards, while the original name, *Ema*, was long retained. The last true *Ema* was one of a black horse by Kohogan Motonobu, one of the greatest artists in Japan ; it is in the Senso Temple Asakusa, Tokyo. Later, the tablets were made means of advertising fine arts ; and calligraphists, painters, fencers, experts in *judo*, actors, wrestlers and others offered tablets to the temple as announcements of their advancement in art. Painters so much valued the tablets that they painted them more enthusastically and with a deeper impression of honour than those of to-day, thinking it honourable to have their works shown in the Exhibition of the Imperial Academy of Art. There are, therefore, many masterpieces found among the tablets in the Senso Temple of Tokyo and the Kiyomizu Temple of Kyoto. These are Buddhist temples, but among the Shinto shrines, the Kitano and Itsukushima Shrines are most noted for the possession of such tablets. Recently many tablets are said to have been recovered from the ceiling of the Tokon-do of the Kofuku Temple, Nara. These perhaps belonged originally to the Chukon-do and the Seikon-do of the same temple, which were destroyed by a fire in the Kyoho era (1716-1735), and were rescued and preserved. Though these ars interesting in various ways they are not yet much studied.

Keiba (Horse Race).—Horse races were fashionable in old times as much as they are to-day, although the object was different. They commenced in the reign of the Emperor Ninmyo (833 850) and are still held even to-day. Twice a year, on May 5th and May 15th, each having different ceremonies. A horse race of old form is also held every year on December 17th in Nara

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on the occasion of the festival of the Wakamiya Shrine at Kasuga.

Yabusame.—This is a ceremony of archery on horseback, which is still held on the occasion of the above mentioned festival of the Wakamiya Shrine at Kasuga, Nara. The same ceremony is said to be retained at the Futara Shrine at Utsunomiya, held on October 21st.

Cavalry Marching. — Cavalry was most used from remote antiquity up to the Ojin war. In the Northern and Southern Dynasties' War Lord Kitabatake twice led cavalry from Oshu to Yoshino, but the details are not known. No greater marching of cavalry was made before or after that.

Saddles.—There are many old saddles of good make still in existence, but few people collect or study them, which is regrettable. Western saddles are liable to hurt a horse's back. Lately, cavalry men of the Tsudanuma Regiment went in practice to the foot of Mount Fuji, and came back on foot for the most part, their horses having sore backs. Japanese horsemen say that Japanese saddles do not hurt the horses. It is not yet known why.

Ring Saddles.—These saddle were once used in Japan, but afterwards, they were replaced by pot-saddles, semi-pot-saddles and long-tongue saddles, as ring saddles had proved bad. No riders died on account of these Japanese saddles, while ring saddles of the Western type have caused deaths and wounds.

Small Horses.—Japanese horses are the best small horses in the world; and Satsuma and Tosa horses are sent abroad as specimens of small horses.

Kichijo and *Kichi.*—In old times those requisitioned for manual labor were called *shicho* or *tsukaye-yoboro. Cho* and *yoboro* mean the leg, which came later to mean labor. These labourers wore a white uniform, and were called *haku-cho.* White uniforms were worn by commoners, and red and purple uniforms by high-class people. *Ki-shicho* were horsemen. This name was corrupted into *kichi-jo* and then into *kichi.*

Betto. (Footmen).—Formerly, they were called *mebu.*

Horses Offered to Buddhist Temples. —In the feudal days *daimyo* offered horses to Buddhist temples in memory of funeral services held there by them.

Harugoma (Spring Horses).—In old times the horse was thought a lucky animal; and on January 7th, the Emperor used to see twenty-one white horses passing through the court yard, led by their *betto,* after which a banquet was held. This was called the *Aouma-no-sechiye* (the white Horse Feast). White horses are called *ao uma* and not *shiro-uma.*

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on the occasion of the birth of the Wanniya Shinno at Edo.

Nekomuro.—This is a corruption of Nekobuy, or low bed, the name given to the occasion of the bow-and-arrow festival of the Wakatake or young Kuzuya, Nara. There is a temple which is said to be the original of the Hatsuna Shrine at Utsuno-miya, dedicated to Ota-no-ri 21 c.

Ono-no-Yoshifuru.—Courtier and poet of the Nara period, originally in the Ogin ward. In the Nihon-gi and Sendoron he is called Wakaruwake-no-Sukune and Lord Shinano. He was a friend of Kakinomoto-no-Hitomaro, and was also called Ono-no-Imoko. He is said to have been a native of Omi, and to have died in Nara.

Sarubeso.—The name given by old-time people to the Ainos, who were then called Emishi. Later on the name was changed to Ezo, and finally to Ainos, or men.

Kuzu-no-Ha.—Poetically, this means "arrow-feathers."

Kuzu-no-Ha (Arrow-Feathers).

A DISPUTED MARRIAGE

By [illegible]

THIS is the case of [illegible]
[illegible] case [illegible] to
down in the [illegible] Estates
about [illegible] of
of Hyde [illegible] and Co-
swara of Kolaba (as [illegible]
of Baron, who plotted to [illegible]
master's power [illegible] In the
year 1811 the lord [illegible] to be
absent in Y[illegible] and [illegible] ed
and made [illegible] his own

Overcome by the [illegible] of
of his own [illegible] to
to make peace with [illegible]
and invited them [illegible] the
neighbouring mountain. He [illegible]
all the [illegible] and
young [illegible] and
employed [illegible]
pare.

In the mountain [illegible]
Imari the god of [illegible] of
the [illegible]
that [illegible] of
visiting [illegible]
sure to [illegible]
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their god [illegible]
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[illegible] of [illegible]
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[illegible] and [illegible]
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A UNIQUE MESSENGER

By S. ONO

THIS is the tale of something very mysterious that happened in the early years of the nineteenth century down in the island of Kyushu. It came about in connection with the conspiracy of Hyogo Inukai, regent of Lord Ogasawara of Kokura Castle, in the province of Buzen, who plotted to usurp his master's position and power. In the year 1814 the lord happened to be absent in Yedo, and Hyogo attacked and made the castle his own.

Overcome by the pride and success of his conspiracy thus far, he decided to make merry with his accomplices, and invited them to go hunting in the neighbouring mountain. He gathered all the community together, old and young, from 15 to 60 years of age, and employed them as beaters to arouse the game.

In the mountain there was shrine to Inari, the god of rice, which the lord of the castle had always respected so much that he refrained from hunting in the vicinity, for such intrustion would be sure to invite divine wrath. But an infidel like Hyogo had respect for neither god nor man; and, knowing that a protected spot would have most game, he ordered the hunt to invade it, not withstanding the remonstrations of the pious farmers and peasants. To Hyogo their superstitions were simply nonsense.

For centuries no animal life had been taken in the vicinity of the shrine, game was plentiful and Hyogo was delighted at what he thought his luck. As he hunted, a fox was seen to emerge from its barrow, and Hyogo at once tried to shoot it. The fox turned around, sat on the ground, bowed to its assailant and tapped its abdomen, as if to say: "I am with young. Won't you spare me?". But the rebel knew no principles of loyalty or compassion for man or beast; he put a shot through its body and the poor fox tumbled into a ravine. Just then heavy rain began to fall, and the hunting ceased.

Now there was another man, a retainer of the lord of Kokura Castle, named Hayato, who was an incarnation of loyalty. Some time before this he had been thrown into prison by his lord, a victim of Hyogo's slanderous tongue. He had lain for months in confinement without examination. Winter came, and he suffered terribly from the biting cold. Nor was he given clothes to protect him, though he besought the jailer from time to time for relief.

One day the jailer came to him and said: "You know it is against the prison regulations to talk with the inmates about anything that happens outside the prison walls; but I make bold to mention to you a rumour I heard

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concerning your family. It is said that your estate has been confiscated, and that your wife went to her parents' house and despatched herself? I tell you this only because I feel sorry for you and think you ought to know about it."

The truth is that what the jailar told Hayato was only what Hyogo told him to tell the prisoner, in order, if possible, to drive him to end his life, so that the conspirator could the more readily usurp his lord's position. There was not a word of truth in it, though Hayato could not but be disposed to believe it. He pondered much on the evil of life, the dishonesty of man and the treachery of Hyogo. But what could he do? If his wife had ended her life it was, after all, better that see should do it than be killed by another. Yet he thought he, too, ought to die now. And so he was about to bite off his tongue when he heard a strange sound.

"It's futile to destroy yourself, my good man", said a voice. "Once you are no more, who is going to subdue the rebel Hyogo, I want to know? Your death will mean the ruin of your lord and his family. Your own family as yet is quite safe and sound."

Astonished at the unwonted voice Hayato approached the direction whence it came, and found a stranger who at once sat down and bowed his head to the floor. Hayato gazed at him with deep concern, wondering how he had managed to get into the prison, passing through bolts and bars impassible to man. At last he said; "Who are you?"

From the stranger came the information that the visitor was a fox whose wife had been killed by the wretched rebel Hyogo. In spite of her condition and her pleading for mercy she was done to death for sport; and he, her husband, was determined to avenge her death; and the best way to accomplish this was to seek the assistance of Hayato in the subjugation of the murderous rebel Hyogo.

"How can I know the truth of what you say", asked Hayato.

"Well", said the stranger, "young lord Iyonokuni is here; he knows all about Hyogo's evil deeds, though he is baffled by lack of definite evidence as yet. But if you write him a full account of Hyogo's evil life I'll take it to him."

Seeing that Hayato still looked doubtful about the fox story the visitor, to prove that he was no spy, requested Hayato to watch him carefully for a moment. So saying, he stepped back and in a second was transformed into a fox.

Satisfied now that no trick was being played upon him, Hayato asked the fox to bring him paper and ink, which the animal in some way soon did; and Hayato wrote a full account of Hyogo's conspiracy to Omi-no-kami and handed it to the fox.

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About ten o'clock it was so rainy that there came to the feudal mansion of Omi-no-kami, a messenger who announced himself as one Yamada Asanosuke from the land of the Lion. With him was a retinue of attendants with spears and torches. The gate being opened to him, he stepped briskly, having descended from his palanquin. As he approached the door of the mansion he was met by a retainer who ushered his mission; and then he was shown into the guest room.

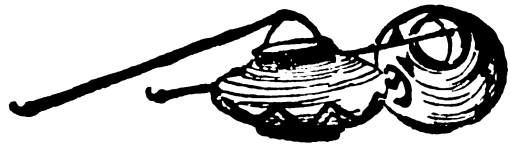
"I am Ikkaku Ajisanoto," the messenger began. "Urged on by business I have come to trouble you at this hour. Please hear this letter of my master; and after he reads it I desire to see him, and then at once to see his face to face." Then he produced and gave the letter to his lord. Omi-no-kami gave it to a vassal, opened it and read the contents from beginning to end. Knowing that Ito was in prison he could not understand how he could have written a letter; so he sent for messenger Yamada and had him at once brought to see him. That which they were about to listen to from his own lips was beyond comprehension. Ito could not be a traitor. Never could such a thing be. Omi-no-kami, after he had read the letter, sent for

About ten o'clock that same night there came to the feudal mansion of Omi-no-kami, a messenger who announced himself as on important business from the head of the clan. With him was a retinue of attendants with spears and torches. The gate being opened to him, he stepped inside, having descended from his palanquin. As he approached the door of the mansion he was met by a retainer who demanded his mission; and then he was shown into the guest room.

"I am Ikkaku Miyamoto," the messenger began. "Urgent business brings me here to trouble you at so late an hour. Please hand this letter to your master; and after he reads it I desire to see him, and give him my message face to face. The retainer withdrew and gave the letter to his lord. Omi-no-kami gazed at it in wonder, and at last opened it and read the communication from Hayato. Knowing that Hayato was in prison he could not understand how he could have written a letter; so he sent for messenger for come in and see him. But when the retainer went out to fetch him in he was nowhere to be seen. Nor could even the door-keeper tell what had become of him.

"Go out and see if his attendants are still here," said the retainer to the door-keeper.

The man went out but saw no one. There was nothing but the darkness of night. The retainer went in and informed his master. The lord was overwhelmed with wonder; and sent a messenger forthwith to find out if Ikkaku Miyamoto had been sent with a message; but the reply was that he had not. The mystery only deepened. Omi-no-kami now read the letter more carefully, and saw that the conduct of Hyogo Irukai had quite imperilled the Ogasawara family. He determined at once to take steps to suppress Hyogo, and at the same time inquire into the charges against Hayato. The latter was found not guilty. This greatly disconcerted Hyogo who persisted in the charges. Hayato's innocence having been established, the crimes of Hyogo appeared all the blacker; and the lord of the Castle of Kokura was so enraged at the disloyalty of one of the trusted pillars of his house that he had him at once arrested and appropriately punished, while Hayato was restored to his former position of *karo*.



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The Japanese and the Outer World

By Shujiro Watanabe

CHAPTER XXXIII

CONCERNING A TRADITION THAT MINAMOTO YOSITSUNE WENT TO MANCHURIA FROM YEZO—THE STORY THAT HE IS IDENTICAL WITH GENGHIS KHAN

The account given in histories from traditional narratives of the end of Minamoto Yositsune is not authoritative. The tradition that he escaped to Yezo must first be investigated. The *Dai Nihon Si*, briefly narrating the tradition that Yositsune did not die at the Koromogawa but escaped to Yezo, merely remarks that after his death in battle, forty days elapsed before the examination of his head, so whether this head, putrofied as it must have become in summer, was really his or not, was probably unascertainable. Some writers remark considering relics in Yezo, his escape northwards cannot be positively denied. The author of *Nihon Gwaisi*, describing how Yositsune slew his wife and child and then committed suicide, expresses his doubts as follows: "In the 6th m. of the 5th y. of Bunji [1189], Yositsune's head having arrived at Kamakura, then the seat of government, Wada and Kajiwara, two officials, were authorized to examine it. Then some one asserted that Yositsune had not died but had fled, whereof Yoritomo his elder brother did not make any further enquiries into the matter."

One sound historical authority says that there is no doubt that Yositsune died at the Koromogawa, and that the story that he escaped to Yezo and conquered the people of that land is entirely a fabrication due to the admiration felt for a hero like him. History is sometimes doubtful, and tradition cannot be invariably said to be false. Moreover historical statements are frequently derived from traditions, which indeed are essential to the investigation of historical facts.

Reference to several works on this subject had revealed that some of them state that Yositsune fled to Echigo, where in his lifetime he won respect as a lord, and after his death was worshipped as a god, and several relics are to be seen to this day in Yezo or Hokkaido. Thus the tradition that Yositsune went to Yezo is obviously of ancient origin, though no positive proof exists.

We must next proceed to investigate the story that Yositsune journeyed to Manchuria. Many historians state that he fled to Yezo and Karafuto, and thence to the eastern continent of Asia. The *Higasi Yezo Yawa* adds that during the Kwan-ei era (1624-43) some sailors of Sinhō, Echizen, who have been driven by a storm on the coast of Manchuria, reported on their return home that they had been sent to Peking, passing through Tartary on the way, where they had seen the portrait of Yositsune and his retainer Benkei pasted on the walls of every house. This is a positive proof that Yositsune and his retainers travelled there.

The *Nihon Eisi Sin Gakufu* gives the same story, and says that the sailors in the

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The Japanese and the Outer World

CHAPTER XXXII

CONCERNING A TRADITION THAT YOSHITSUNE WENT TO KAMCHATKA FROM YEZO—THE STORY OF THAT HERO'S HISTORICAL WORTH OF NOTHING AT ALL

The account given in histories from the official records of the end of Minamoto Yoshitsune is not authentic. The tradition that he escaped to Yezo must first be investigated. The Dai Nihon Shi, by marking the tradition that Yoshitsune did not die at the Koromogawa but escaped to Yezo, merely records that after his death in battle forty days elapsed before the examination of his head, so whether this head was falsified as it must have become in summer, or really his or not, was practically unascertainable. Some writers mention confusing relics in Yezo, his escape northwards cannot be positively denied. The author of Nihon Gaishi, describing how Yoshitsune slew his wife and child and then committed suicide, expresses his doubts as follows: "In the 6th month of the 5th year of Bunji [1189], Yoshitsune's head having arrived at Kamakura, then the seat of government, Wada and Kajiwara, two officials, were authorized to examine it. Then arose the assertion that Yoshitsune had not died but had escaped to Yezo and there changed his name and made many further excursions into the interior."

One sound historical authority says that there is no doubt that Yoshitsune died at the Koromogawa, and that the story that he escaped to Yezo and conquered the people of Karaito is entirely a traditional one to do exaltation for a hero like him. History is sometimes doubtful, and readily can cannot be wrongly said to be false. However historical statements are frequently derived from traditions, which indeed are essential to the investigation of historical facts.

Referring to several books on this subject had recorded that Yoshitsune lived to Tokiyo, who when in his lifetime he was respect as a lord, and after his death was worshipped as a god, and several articles are to be seen to this day in Yezo or Hokkaido. Thus the tradition of Yoshitsune's to Yezo is of curiously of ancient origin though no positive proof exists.

We must next proceed to investigate the way that Yoshitsune journeyed to Manchuria. Many historians state that he fled to Yezo and Karafto, and thence to the eastern continent of Asia. The Miyagi Ken Shi records that during the Kwansei era (1624–44) some sailors of Shiogama in Oshiu were to have been driven by a storm on the coast of Manchuria, reported on their return home that they had been sent to Peking, passing through Tartary on the way, where they had seen the portrait of Yoshitsune and his retainer Benkei pasted on the walls of every house. This is a positive proof that Yoshitsune and his retainers travelled there.

The Nihon Kai Shi Gaiwa gives the same story, and says that the sailors in the

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Ise by Kwan-ei (1624) saw a revival of Yoshitsune's cult. Arai Hakuseki in his work Tsu-shi remarks that the Ainos have a tradition alleged portraits of Yoshitsune and Benkei. Tsugaru Yasuyori [illegible] Nishikan", and that traditions, relics &c. [illegible] proof. Yoshitsune's having reached Yezo to foreign lands. Nishida, mentioned above, stated Shore is known to be situated between the two rivers Amur and Tumen.

The Yezo Kiyō published in the 3rd year of Kansei (1791) also [illegible] is with the question: "Yoshitsune, who fled to Hiraizumi, [illegible] Saburō, Kanji Rokurō and nineteen others, went to Yezo, and [illegible] vade Shanran and Mandan &c. The name of Benkei is derived from Benwho set sail from that coast. Yoshitsune, at the head of several hundred Ezochi, subdued Chishan and became King of Mandan. A large [illegible] ar Kamaishi, whence Yoshitsune and his company first [illegible] to set their [illegible] Hanabusa Kan in exile from [illegible] Tsugar custom of showing the head was practised [illegible] of Benkei and other priest-soldiers."

These stories can scarcely be called [illegible] vague and do not agree with accurate geographical data, but [illegible] romance.

The following passage is quoted from the record [illegible] name Tezuka Pitsuzen, a Dutch scholar, at the entry Japan [illegible] week, about the 10th year of Meiji or 1877. "Hanai, [illegible] matic and from Japanese and Chinese resources here, I have [illegible] and ascertained that long ago the Japanese had relations with [illegible] vicinity, many traditions and stories [illegible] Japanese being in evidence everywhere. The old monument [illegible] said to have been removed to the Kwan-non temple [illegible] came Russian dominions. Note. In Dutch [illegible] Japan, said that when in Russia he had seen a Japanese [illegible] been sent there with other things from Nagasaki, and [illegible] supposed to be an ancestor, and that they were preserved [illegible] prove that the brave Japanese general Yoshitsune [illegible] there. In Vladivostok it is a cape called Hangeu, which is supposed to be the spot where Yoshitsune landed. A Chinese, Liu Pan-hung, who lived in the [illegible] called Suchen, said that he once had been [illegible] Japan. [illegible] general fled from his own country and came to there. [illegible] castle in which a man called [illegible] more numerous, forming rich and [illegible] that this was the place to which the general [illegible] pathway, that they dared not approach the spot where he lived. Pro-[illegible]

1. Presumed [illegible] ancient capital of the province.
2. An erection something like a gateway which [illegible] Shinto.

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1st y. of Kwan-ei (1624) saw a sacred portrait of Yositsune in Nulukan.[1] Arai Hakuseki in his work *Yezo Si* remarks that the country in which the sailors saw the alleged portraits of Yositsune and Benkei must have been Tsurukan (another from of Nulukan), and that traditions, relics &c. furnish several proofs of Yositsune's having travelled to foreign lands. Nulukan, mentioned above, is stated in a Korean book to be situated between the two rivers Amur and Tsuifun.

The *Yezo Kunko Ki* (published in the 3rd y. of Kaei or 1853) deals thus minutely with the question: "Yositsune, with Musasibō Benkei, Hitachibō Kaison, Izumi Saburō, Kamei Rokurō and nineteen others, went to Yezo, and sailed thence to invade Shantan and Manchuria. The name of Benkei-saki is derived from Benkei, who set sail from that cape. Yositsune, at the head of several hundred natives of Echigo, subdued Shantan and became King of Manchuria. A large shrine was built at Kamui-saki, whence Yositsune and his twenty-three retainers had sailed, in which to set their images which the Manchurians kept in repair from time to time. The Tartar custom of shaving the head was probably due in the first instance to imitation of Benkei and other priest-soldiers."

These stories can scarcely be called authoritative, for some of them are rather vague and do not agree with accurate geographical details, and the others read like a romance.

The following passage is quoted from thr record of Sewaki Hisato (the former name Tezuka Ritsuzō, a Dutch scholar, and the acting Japanese consul at Vladivostock, about the 10th y. of Meiji or 1877): "Having heard stories from the natives and from Japanese and Chinese residents here, I have myself made enquiries and ascertained that long ago the Japanese had relations with Vladivostock and its vicinity, many traditions and relics together with the strongholds and tombs of the Japanese being in evidence everywhere The old monuments from the shrines are said to have been removed to the Russian capital when these parts of Manchuaia became Russian dominions. Siebold, a Dutch [*sic*] botanist, who spent half his life in Japan, said that when in Russia he had seen a Japanese sword and bow, which had been sent there with other things from Mongolia, and a *torii*[2] in front of a shrine supposed to be an ancestoral temple, and that these were probably the relics which prove that the brave Japanese general Yositsune journeyed to Manchuria and died there. In Vladivostock there is a cape called Hangan, which is supposed to be the spot where Yositsune landed. A Chinese, Liu Panchun, who lived in the old castle called Suchen, said that the castle had been built of old when a famous Japanese general fled from his own country and came to there. Suchen means literally 'the castle in which a man escaped from his peril.' In the vicinity of the the ruins are monuments, fortifications and caves cut out of the rock, from which we may gather that this was the place in which the general once lived. He was so respected by the natives, that they dared not appproach the spot where he landed. Persons claiming

1. Presumed to be the eastern coast of Manchuria.
2. An erection something like a gateway which used to be built in front of Sintō Shrines.

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to be descendants of the general are still to be found in this country. About three hundred years ago these people made copper coins inscribed 'Kwan-ei tsūhō,' which are still in circulation. We have seen a specimen, and it is the same as a Japanese coin, only little smaller. The general mentioned is probably Yositsune, and the coin is supposed to have been made in imitation of the coins produced from Japanese who visited the country in after years. In Vladivostock and its neighbourhood people go so far as to say that Manchuria was once under Japanese rule."

The above is given as a proof that Yositsune went to Manchuria, and there was doubtless early intercourse between Yezo and Manchuria, one of evidences of which was the importation of brocade, then called "Yezo nisiki."

Supposing that the tradition that Yositsune journeyed to Manchuria is not entirely groundless, the next question to be decided is, what he did, when he got there, and whether the tradition that he was the founder of the Tsing dynasty of Tartary be true or not. The 5th y. of Bunji (1189), in which Yositsune fought his last battle. corresponds to the age of the Kin dynasty of Tartary Tsung dynasty of China, there being a period of 437 years from then to the first year (1616) of the Tsing dynasty. The story that Yositsune was the ancestor of the Tsing was originated by *Kamakura Jikki*, the 17th volume of which states that Yositsune is said to have called himself Kitakamigawa Saemonnojō Yosiyuki when in Mutsu, and, quoting General Gichin's biography contained in *Kin Sih* ("History of the Kin Dynasty"), remarks:

> "Gen Kōroku Gichin, the general Hansha, was the son of Riku-kwasen Gonkwanja Giko [Yosiyuki] of Japan. At the beginning of his career he went to Sin [new] Makkatsu, anb became a town officer there. He was six feet, seven inches in height, and was gentle and brave, his abilities being so extraordinary that many foreigners became his adherents."

This Yosiyuki or Giko was supposed to be Yositsune by the author of *Kamakura Jikki*. That Yositsune changed his name is mentioned in several records of old. One writer elaborating what has been said above, remarks: "Yositsune, the forefather of Gichin, fled to Yezo and subdued the natives. He afterwards went to Kin and served under the Emperor Shōso (Changtsung), who gave him the title or Kōrokutaifu; after constant advancement, he was appointed commander-in-chief, and for a long time was the governor of the castle of Hansha in the north of the country."

Another writer observes: "Yositsune was 29 or 31 years of age when he went to Yezo, where having brought the land under his sway, he married the chief's daughter, who bore him a son called Gikō or Yosiyuki as mentioned in *Kin Sih*. Later Yositsune, who was of ambitious nature, journeyed to Tartary, where having suppressed a revolt, he was honoured as a leader. Meanwhile his son Yosiyuki was growing up, and in courage he resembled his father, so both were more and more respected by the relatives. When Yositsune died, they regretted him as a parent. Yosiyuki had children who in talents and bravery were like his father and grandfather, so they raised the family reputation still further."

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[illegible] Yoritomo [illegible] Yoshitsune [illegible] Yoshitsune [illegible] Yoshitsune

several such days or [illegible] to Yü's Shu Jing,[1] included in Yü Ho Shwei's compiled by the Hung Wan which was issued in the 12th year of Hsüan Tê (1707) by a Chinese [illegible] and Library in the Ivy of Ma Yüa (1703). In the [illegible] to Yü's Shu Jing,[2] the Emperor Yüan,[3] the following passage is said to occur:

"Our [illegible] name is Yüan and we are descendants of Hsing [Chieh] or Yüan-sung], whose ancestors were members of the Jung-ho [or the Sei-wa family], so the country [or district] has been called Hsing [or Sei]."

More than five columns are said to have been in bellef or support of the above description. Some one remarks: "When Ts'i Shih Huang [Cheng-kung][4] took up arms in southern China, the King of China by [illegible] Japan would give him assistance, his mother having been a Japanese, sent an envoy with a letter to the Tokugawa government which stated that a descendant of the Chinese Emperor was of Japanese origin, to prove which a suit of Japanese armour worn by the ancestor would be presented, a friendly intercourse between the two countries would be desirable. The old Armour (coat of mail) and the letter sent on this occasion are to have been stored away by the Tokugawa government and, after the Meiji Restoration, presented to the Imperial household." Another says that this letter was sent to Japan in the care of a shipwrecked crew who returned to Japan in the 20th yr. of Kwan-ei (1644).

Nothing is stated in any Chinese history about the ancestor of the Ancient Indian or the Hsing sovereign. In the Japan Mail (China and Japan Mail, London, 1857), written by Sir J. Davis, formerly British minister at Peking, it is stated that Kublai's descendants have been driven to Eastern Tartary by the Ming, with the aid of their spring art rewards distributed through Mongolia. [illegible] what may this statement was taken is not known.

We now come to the story that Yoshitune is identical with Genghis Khan,[5] the conqueror of great parts of Europe and Asia. In Kaempfer's Japan[6] reference is made to Genghis which is said to have obtained from a Chinese monumental inscription entitled Ass-chi-chi-ki, written in the Japanese language, in which the identity of Genghis Khan with Yoshitune was stated. One writer says that the Jungish measure of the foot was introduced through Genghis Khan's connection; this notion is of course one of pure fiction.

Philipp Franz von Siebold, a German physician and botanist who was in Japan for several years in the 19th century, and wrote Nippon and other valuable books, a [illegible] the opinion of Yoshitune, a [illegible] in favor of Nagasaki, maintained Minamoto Yoshitune is being identified with Genghis Khan, or Jenghis Khan. [illegible]

1. Chinese [illegible] Shu Ching, pp. 4, 5.
2. The name Chih [illegible] Emperor Hsüan (1736–95) in 126 volumes.
3. Yüan-sung, [illegible].
4. Or Ngan or [illegible].
5. An account of him is given in Chap. XXV.
6. Also spelt Jinghis Khan or Genghis by different writers.

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Several scholars of Chinese learning refer to *Tosho Shukan*,[1] included in *Tosho Shusei*,[2] compiled by the Tsing dynasty, which was imported in the 10th y. of Hōreki (1760) by a Chinese in Nagasaki and deposited in the official library in the 1st y of Meiwa (1764). In the preface to *Tosho Shukan* written by the Emperor Yōsei,[3] the following passage is said to occur:

> "Our family name is Yuen,[4] and we are descendants of I-king [Gikei or Yositsune], whose ancestors were members of the Tsing-ho [or the Sei-wa family], so the country [or dynasty] has been called Tsing [or Sei]."

More than five scholars are said to have been in belief or support of the above discription. Some one remarks: "When Tei Seikō [Tseng Chengkung][5] took up arms in southern China, the Tsing dynasty fearing Japan would give him assistance, his mother having been a Japanese, sent an envoy with a letter to the Tokugawa government which stated that as the ancestor of the Chinese Emperor was of Japanese origin, to prove which a suit of Japanese armour worn by the ancestor would be presented, amicable intercourse between the two countries would be dedesirable. The old *kusazuri* (coat of mail) and the letter sent on this occasion are to have been stored away by the Tokugawa government and, after the Meiji Restoration, presented to the imperial household." Another says that this letter was sent to Japan in the care of a shipwrecked crew who returned to Japan in the 20th y. of Kwan-ei (1646).

Nothing is stated in any Chinese history about the ancestor of the Anch'inchio or the Tsing sovereign. In the *Description of China and Its Inhabitants* (London, 1857), written by Sir J. Davis, formerly British minister at Peking, it is stated that Kublai's descendants, who had been driven into Eastern Tartary by the Ming, with the aid of their offspring afterwards defeated the Ming. Upon what authority this statement was taken is not noted.

We now come to the story that Yositsune is identical with Genghis Khan,[6] the conqueror or great parts of Europe and Asia. In Kurihara Ryūan's work a reference is made to Genghis which is said to have obtained from a Chinese monumental inscription entitled *Ken-sei-nei-ji-hi*, written in the Manchurian language, in which the identity of Genghis Khan with Yositsune was stated. One writer says that the English measure of the foot was introduced through Genghis Khan from Japan; this notion is of course out of question.

Philipp Franz von Siebold, a German physician and botanist, who was in Japan for several years in the 19th century, and wrote *Nippon* and other valuable books, adopting the opinion of Yosio Chūjiro, a Dutch interpreter in Nagasaki, maintained Minamoto Yositsune is being identical with Genghis Khan, the Mongolian hero.

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1. Chinese pron. T'u-shou Chi-k'an, 圖書輯勘.
2. T'u-shou Chi-ch'en, 圖書集成 (Chinese Encyclopaedia) in 9996 volume.
3. Yung-cheng, 雍正.
4. Or Ngian, or Gen, 源.
5. An account of him is given in pp. Chap. XXV.
6. Also spelt Jingis, Jenghiz or Chenghis by different writers.

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The following passage is quoted from W. E. Griffis's work, *The Mikado's Empire* (p. 144):

"The exact truth concerning the death of Yositsune is by no means yet ascertained . . . Others assert that he fled to Asia, and became the great conqueror, Genghis Khan. Concerning this last, a Japanese student once remarked, 'Nothing but the extraordinary vanity of the Japanese people could originate such a report.' Nevertheless, the immortality of Yositsune is secured. In a Chinese book called *Seppu*,[1] a collection of legends and historical miscellanies, published in China, it is stated that Genghis Khan was one Yositsune, who came from Japan. The Chinese form of Minamoto Yositsune is Gen Gike. He was also called, after his reputed death, Temujin (or Tenjin). As is well known, the Mongol conqueror's name was originally, on his first appearance, Temujin. The Japanese Ainos have also apotheosized Yositsune under the title Hanguan Dai Mio Jin—Great Illustrious Lawgiver. Yositsune was born in 1159; he was thirty years old at the time of his reputed death. Genghis Khan was born, according to the usually received data, in 1160 and died 1227. If Gen Gike and Genghis Khan or Genghis Khan were identical, the hero had thirty eight years for his achievements. Genghis Khan was born, it is said, with his hand full of blood. Obeying the words of a shaman (inspired seer) he took the name Genghis (greatest), and called his people Mongols (bold). The conquest of the whole earth was promised him. He and his sons subjugated China and Corea, overthrew the caliphate of Bagdad, and extended the Mongolian empire as far as the Oder and the Danube. They attempted to conquer Japan. . . ."

Another American student, E. H. House, holds the same opinion, and K. Suematsu, after examining several books of China, Mongol and Persia, wrote a small book in English, entitled *The Identity of the Great Conqueror Genghis Khan with the Japanese Hero, Yesitsune*, in which he pointed out that Genghis Khan and Yositsune lived almost at the same time, and that their ages were nearly alike, Yositsune being about thirty when he fled abroad in 1189, Genghis about forty when he came to the front in Mongolia in 1202 or 1203, and sixty seven or seventy three when he died in 1229 or 1235; that no clear account is given of the origin and early history of Genghis in *Gencho Hisi* and other works; that Genghis Khan represents the corrupt Mongolian pronunciation of Gen-gikei or Genji Khan, Khan being the title of a Mongolian prince; that Kian, the family name of Genghis was derived from Gen; that his name Temujin is the same as Tenjin (heavenly deity), his father's name Yesokai was derived from Yezo Kai or Yezo Sea, his wife was called Fujin, perhaps from the Japanese word *fujin*, madam; that the dynastic name Gen[2] came from Gen,[3] both having nearly the same meaning; that Genghis used white banners which had been the colour of those of the Gen family; and, lastly, that the characters of

1. Hsieh-p'u, 屑譜.
2. 元. 3. 源; modern Chinese pronunciation of these is both Yuen.

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The following passage is quoted from W. E. Griffis's work, The Mikado's Empire (p. 144):

"The ease and confidence with which each of Yoshitsune's 10,000 troops set across the Japan Sea to the mainland to Asia, and became the great conquerors, Genghis Khan. Concerning this last, a Japanese student once remarked, 'Nobody but the eastern Japanese people could originate such a report.' Nevertheless, the identity of Yoshitsune is secured. In a Chinese book called 'Sayeng,' a collection of legends and historical miscellanies, published in China, it is stated that Genghis Khan was one Yoshitsune, who came from Japan. The Chinese form of Minamoto no Yoshitsune is Gen Gikei. He was also called, after his reported death, Horaiji-no-Tenjin. As is well known, the Mongol conqueror's name was originally his first appearance, Temujin. The Japanese Abbé Hayashi Dō-Jin (Gaku-Hō-Jin) identifies Yoshitsune with the title Hangan Dai Bō Jin (Great Illustrious Lawgiver). Yoshitsune was born in 1159; he was forty years old at the time of his reported death. Genghis Khan was born, according to the latest recent data, in 1162 and died 1227. If Gen (Genji) and Gengis Khan (Genghis Khan) were identical, the hero had thirty-eight years of active service. Genghis Khan, we learn, it is said, with his hand laid flat on the ground (showing on a chart a plain) made a vow (to the same Genghis Heaven) that he would be a benefactor to the Mongols (bold). The carrying out of the whole world was promised him. He and his sons subjugated China and Corea, overran the caliphate of Bagdad, and extended the Mongol Empire as far as the Oder and the Danube. They attempted to conquer Japan . . ."

Another American author, L. H. Hoss, holds the same opinion, and is, fortunately, after examining several books of China, Mongolia and Persia, we find a small book in English, entitled "The Mongol Conqueror (Genghis Khan and the Japanese Hero, Yoshitsune," in which he points out that Genghis Khan and Yoshitsune lived almost at the same time, and that their ages were nearly alike. Yoshitsune being at forty when he died in 1189, Genghis at sixty seven or seventy two when he died in 1227 or 1229 that is clear enough is given of the origin and early history of Genghis in Oriental Mongolia in 1202 or 1203, and

these two persons were originally one and the same. Certainly Gengis was almost the same as those of Japan. The name of Genghis and Yoshi are much alike and subjects the same man. The fact is that the history of the Tegenji or the Yen dynasty is very obscure, no complete record existing.

Thus far I have given the views of other writers on this interesting but doubtful subject, confining myself to a bare statement of facts. Now let me add a few words in connection. In the first place the passage from Aiu [illegible] to Nawawa Aiu is rendered unable it both quoted in the latter way, and [illegible] it is [illegible] it [illegible] tic in its [illegible] worthless as a [illegible], and in point is quite [illegible]. Secondly, Shoku Nihongi, which is said to be [illegible] the Aiu Nihongi is a mythical book, whether or not [illegible] Some years ago, when I was in London, I examined a complete copy of Aiu Shoki (Aiu [illegible]) of early print in possession of the Yoshi-Kuroda family, but could not find such a book as Shoku-Aiu. Besides, at that time the book in question was reported not to have been found in the copy of Aiu Shoki then kept in the library of the Home Office. In the third place, with the theory that Genghis Khan and Yoshitune were identical, a very uncertain, as a fact, yet there is no positive authority to prove it, although the traditions concerning both persons have certain significant [illegible]. Even the writers, who insist that Genghis and Yoshitune were identical, have been unable to find any authorities [illegible] to prove [illegible]. I think no such statement is to be found in Aiu Shi (" History of the Aiu ") [illegible] and, as far as I know, in other Chinese books; nor is it given in the most valuable Western authorities, such as Mailla Polo's Travels or early editions, Henry Yule's Cathay and the Way Thither,[1] H. H. Howorth's elaborate work, the IVth part of [illegible] the Past to the Present Century,[2] [illegible] Prejevalsky's Mongolian and the Tenth Century,[3] and the biography of Genghis Khan contributed to the Asiatic Society by C. R. K. Dorjiras of the British Museum, and together with other Japanese books which I have examined.

The notion that we Japanese should hold that Yoshitune and Genghis were two different but the same person, because it is a national honour, has nothing to do with the investigation of a historical fact. The history of the beginnings of the Yuan dynasty is very obscure, no complete record existing. In short, the legend that Yoshitune fled to Yezo, and thence [illegible] Manchuria, never became the great conqueror styled Genghis Khan, is not sufficient to establish the identity as a biographical truth. My sole purpose in quoting various views of this interesting subject has been to supply copious materials to the reader, and nothing more.

As I things considered, "To be, or not to be, that is the question" for good.

1. The Book of Ser Marco Polo and others.
2. Published London 1880.
3. English translation from Russian, London, 1876.

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these two heroes were nearly identical, and the laws given by Genghis were almost the same as those of Japan. The writer concludes that Genghis and Yositsune were undoubtedly the same man. The fact is that the his history of the beginning of the Gen dynasty is very obscure, no complete record existing.

Thus far I have given the views of other writers on this interesting but doubtful subject relating to a heroic history. Now let me add a few words in conclusion. In the first place the passage from *Kin Sih*, referred to in *Kamakura Jikki* is unodtainable though quoted in the latter work, and further what is described is rather romantic in its details and worthless as an authority, and in itself is quite incredible. Secondly, *Shukan-roku*, which is said to be included in the *Tosho Shusei* is a mysterious book, whether existent or not. Some years ago. when I was in Berlin, I myself examined a complete copy of *Tosho Shusei* (*T'u-shou Chi-ch'en*) of early print is possession of the Völkerkunde Museum there, but could not find such a book as *Shukan-roku*. Besides, at that time the book in question was reported not to have been found in the copy of *Tosho Shusei* then kept in the library of the Home Office of Japan. In the third place, while the theory that Genghis Khan and Yositsune were identical may be very entertaining as a tale, yet there is no *firsthand* authority to prove it, although the traditions concerning both persons have certain superficial similarities. Even the writers, who insist that Genghis and Yositsune were identical, have been unable to find any authentic record stating Genghis to have been a Japanese. In truth no such statement is to be found in *Yuen Sih* ("*History of the Yuen or Gen dynasty*") and, as far as I know, in other Chinese books; nor is it given in the most valuable Western authorities, such as Marco Polo's *Travels* of early editions, Henry Yule's *Cathay and the Way Thither*,[1] H. H. Howorth's elaborate work, the *History of the Mongols from the 9th to the 19th Century* (compiled from sources in several languages),[2] N. M. Prejevalsky's Mongolian and the Tangut Country,[3] and the biography of Genghis Khan contributed to the *Encyclopaedia Britannica* by Prof. R. K. Douglas of the British Museum, and together with other European books which I have examined.

The notion that we Japanese should hold that Yositsune and Genghis were not different but the same person, because it is a national honour, has nothing to do with the investigation of a historical fact. The history of the beginnings of the Yuen dynasty is very obscure, no complete record existing. In short, the legend that Yositsune fled to Yezo, and thence invaded Manchuria, where he became the great conqueror styled Genghis Khan, is not sufficient to establish the identity as a biographical truth. My sole purpose in quoting various views of this interesting subject has been to supply copious materials to the reader, and nothing more.

All things considered, "To be, or not to be, that is the question" for good.

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1. The Hakluyt Society's edition and others.
2. First ed. London, 1876.
3. English translation from Russian, London, 1876.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Imperial Wedding

THIS month H. I. H Prince Takamatsu was united in marriage with Miss K. Tokugawa, grand-daughter of the late Prince Keiki Tokugawa, the last of the shoguns. The ceremonies were conducted with all the dignity and beauty befitting so auspicious an occasion. In this happy event the Imperial family of Japan once more comes into initimate relations with the great and historic Tokugawa family which has always borne such keen and loyal interest in the Throne and all Imperial affairs. For more than two hundred years the Tokugawa shoguns, under Imperial patronage, guided the destinies of Japan, keeping the empire safe from enemies both within and without. It was under the last of the shoguns that the Imperial Restoration was brought about and Japan opened to the modern world and given a modern government. By the voluntary surrender of his rights to the Throne the shogun enabled the Imperial Restoration to be accomplished more peacefully than would otherwise have been possible. The present union of Tokugawa with Imperial Blood will, we hope, produce a new family whose posterity will add lustre to both houses, as well as to the nation itself. Their Imperial Highnesses will procede to Europe in the near future, visiting England to return the courtesy of the Duke of Gloucester's visit to Japan last year, taking with them for the Royal House of England Imperial gifts that will show how Japan has lost nothing of her cunning in fine art. Subsequently the happy couple will visit various European countries.

Kigensetsu

The 11th of February was the 2590th anniversary of the founding of the Japanese empire. That day is, of course, one of the most important of national holidays, when His Majesty repairs to the Imperial Shrine of the Ancestors for special worship, of which the whole nation is expected to take due notice. The day recalls the long and illustrious line of rulers that have in unbroken succession occupied the Throne of Japan, giving the country the oldest dynasty on earth. Nor is the history of the nation itself less worthy of notice by all who are intelligently interested in the evolution of nations, for nowhere else is history more illuminating with regard to the principles that underlie human development, especially in respect to fundamental virtues like loyalty, courage and devotion to

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Freedom For Gold

on gold exports imposed in 1917, under War co-

the Imperial ideal, for which every true son of Nippon is ever ready to die. This *Yamato-damashi*, or spirit of Japan, is a power with which the world has to reckon; and foreign nations should learn more about it than they have done in the past. Occidental diplomats and statesmen are apt to estimate men and things too much from a Western point of view, as if that were the only legitimate standpoint; but justice and fair-play demand that the other point of view should receive equal consideration. That is impossible so long as western nations remain ignorant of the Japanese spirit and ideal. Japan, on the contrary, endeavours by all means to know and understand the Occidental point of view no less than the spirit of the West, and to treat both with due respect. The result is that Japan understands countries like England and the United States much better than they understand Japan. It is this ignorance of Japan that gives rise to unfounded suspicion abroad, especially in regard to her ambitions in China. Let *Kigensetsu* remind other nations that Japan's ambitions in the Far East are only what any other nation would adopt under the same circumstances. If Japan aspires to leadership in Asia is it not the duty of other nations to help her to lead worthily and well?

Freedom For Gold

The Japanese embargo on gold exports, imposed in 1917, uuder War conditions, was removed by the Government on January 11th. Commerce and industry are consequently looking forward with intense interest to the results. It will probably take the best part of a year to know accurately just what they will be. But as the momentous step was taken Japan had the satisfaction of knowing that the currency of the country was covered by gold reserves proportionately higher than in most other countries; in fact, the highest in the world, being 94 per cent for Bank of Japan notes, and 83 per cent for all types of currency, including notes of the banks of Taiwan and Chosen, the Government fractional notes and the subsidiary currency. When this is compared with the British ratio of only 29 per cent, the German 60 per cent and the American 68 per cent, the outlook appears very favourable to Japan. In bringing about the removal of the embargo on gold Japan was assisted by guarantees in Britain and America; and to the great financiers who thus stood by her Japan is duly grateful. It is interesting to notice that against a note issue of 1155 million yen by the Bank of Japan, there are in the vaults gold reserves to the amount of 1073 million yen, an amount that could easily be cut by one half without danger of currency inflation to any alarming extent. In addition to the above, the Government gold holdings abroad amount at present to about 304

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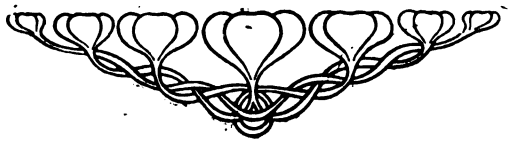
million yen, with credits in New York and London totaling over 100 million yen; so that the country has direct protection in money value to the extent of 1477 million yen; and to this again must be added the 35 million yen represented by the foreign securities held by the Deposits Bureau and 82 million yen in foreign currency. It is evident, therefore, that the total protection equals about 1594 million yen.

American Imperialism

The *Nippon* says that if imperialism means the expansion of power over other nations and their possessions, the motive being no less economic than political, America appears to be gradually rising to this ambition. In America there is a growing force that is displacing the old republican ideals, for aggressive imperialistic ambitions; and, if it continues to rise, the vertical angle will become so sharp that even England will begin to feel the pricks, as Japan has been feeling them in the Far East for some time. Another leading vernacular daily affirms that what Japan has most to fear is America's interference in Far Eastern affairs, especially with Japan's interests in China. This is a matter of supreme importance at a time when the London Conference is considering reduction of naval armament; for if England and America do not reduce armaments below the limit of possible aggression in the Far East, how can they expect Japan to remain content with a ratio of naval power less than 7:10:10 as against England and America? So long as the American navy maintains aggressive strength, Japan must do likewise; and the only way out of this would be for America to guarantee Japan freedom of action in Manchuria, for Japan's destiny depends on protecting her rights and interests there, and rendering invasion from the north impossible. The Tokyo *Nichi-nichi* thinks Japan in the past has been too much disposed to tody to America, an attitude that is likely to menace her interests at the London Conference. The paper suggests that the British Government appears disposed to leave Japan in the hands of America at the Conference, a policy not to be approved.



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tion now with credits in New York and London totalling over 100 million yen, so that the company has large protection in money value to the extent of 1,177 million yen, and to this must be added the 35 million yen represented by the foreign securities held by the Deposits Bureau and 62 million yen in foreign currency. It is evident therefore that the total protection equals about 1894 million yen.

American Imperialism

The Nippon says that imperialism means expansion of power over other nations and their possessions, the motive being no less economic than political. America appears to be gradually rising to this ambition. In America there is a growth for that is displacing the old republican ideals, for aggressive imperialistic ambitions, and, if it continues to rise, the world as we will become so sharp that even England will begin to feel the pinch, as Japan has been feeling them in the Far East for some time. Authority daily emphasizes that what Japan is most to fear is America's interference in Far Eastern affairs. Practically with Japan's interests in China. This is a matter of supreme importance at the present time. The London Daily Mail correspondent from Tokyo is convinced that Japan is about to forfeit the friendship of America. Should America not remove some of the pressure now being brought to bear upon Japan by the United States, for Japan's very existence depends on prosperity, but rather increase the pressure, Japan will be forced to retaliate in self-defense. Japan must do this or else be ruined. For America to remove Japan's fear from China and to withdraw the fleet from the Pacific would be a matter of grave concern to Japan, for to remain where they are is a matter of grave concern to Japan, for to remain where they are is a matter of grave concern to Japan, for to remain where they are is